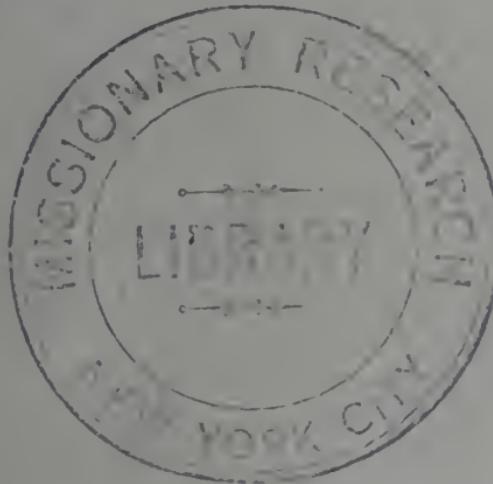


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# A CATECHISM OF HINDUISM



SRIS CHANDRA VASU.

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सत्यात् न प्रमादितव्यम् ।

# A CATECHISM OF HINDUISM.

(PART I.)

(*General Principles.*)

BY

SRIS CHANDRA VASU, B.A., F.T.S.



BENARES.

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## P R E F A C E.

The object of this series is to collect, for the convenience of both students and general readers, in a short treatise, some of the most important doctrines of Hinduism, about which there is to be found a great deal of unanimity of opinion among our countrymen.

But in addition to those general principles on which all are agreed, I have ventured to add certain ancient teachings about caste system, marriage, and symbol worship, which though based upon authority, will be found to be rather against the current system of Hinduism. About these, I only ask a patient hearing from my readers, for I sincerely hope that they will judge these doctrines not by the light of custom, but of truth.

The present edition must be regarded, as in the main, a preliminary draft, subject to amendment, if those for whose use it is compiled, so desire it.

The profits of this edition will all go towards the Central Hindu College Fund.

BENARES :                            }  
27th October 1899.                    }    S. C. V.





## A CATECHISM OF HINDUISM.

1. Q.—Who is a Hindu?

A.—He who accepts the Vedas, the Smritis, the Puranas, and the Tantras as the basis of religion, and the rule of conduct, and believes in one Supreme God (Brahm), in the law of Retributive Justice (Karma), and in Re-incarnation (punar-janma).

2. Q.—Can a person not born of Hindu parents become a Hindu?

A.—Yes, according to the Śastras he can.

In ancient India non-Aryans were raised to the rank of Aryans by the performance of Vrātya-Stoma. The Vrātyas were non-Aryans, aborigines and foreigners and included also the degraded Aryans. The description of it is to be found in the Tāndya-Brāhmaṇa of the Sāma Veda, Ch. XVII. In later times, Vaishnavas admitted into their sect Mahomedans, as Hari dass the Mahomedan disciple of Sri-Chaitanya. Thus in Srimad-Bhāgavata we find :—

किरतहृणन्ध पुलिन्दपुक्सा आवीरकंका यवनाः खसादयः ।

यन्येच पापा यदपाश्रयाश्रयाः शुद्ध्यन्ति तस्मै प्रभाविष्णवे नमः ॥

“ Reverence be to that All-pervading by taking refuge in whom the Kirātas, the Hunas, the Andhras, the Pulindas, the Pukkasas, the Aviras, the Kankas, the Yavanas, the Khasas, and other sinful races are purified.” (*Bhagavata*).

This shows that persons belonging to foreign nations and countries other than India, could become Hindus. A Mahomedan convert to Hinduism, named Darab khan, composed a hymn addressed to the Ganges, and that hymn is daily chanted by the Bramhins of India without scruple at the time of bathing in that river.

So also we find in the Mahānirvāṇatantra :

अहो पुण्यतमाः कौलाः तीर्थरूपाः स्वयं प्रिये ।

थे पुनन्त्यात्मसम्बन्धान् म्लेच्छश्वप चपामरान् ॥

"Oh! how holy are the followers of Universal Brotherhood because they make others holy, like the sacred waters of holy places, for by coming in contact with them the sinners, the out-castes and the foreigners become purified."

Thus it was a glory of the Saivas that they could raise up others to their rank.

गंगायां पतिताम्भांसि यान्ति गांगेयतां यथा ।  
कुलाचारे विशन्तोऽपि सर्वे गच्छन्ति कौलताम् ॥  
यथार्णवगतं वारि न पृथग्भावमाप्नुयात् ।  
तथा कुलाम्बुधौ ममा न भवेयुज्जर्जनाः पृथक् ॥  
विप्राद्यात्यजपर्यन्ता ह्विपदा येऽत्र भृतले ।  
ते सर्वेऽस्मिन् कुलाचारे भवेयुरधिकारिणः ॥  
प्रायथन्ति कुलाचारः ये केचिदपि मानवाः ।  
तान् वज्चयन् कुलीनोऽपि रौरवं नरकं त्रजेत् ॥  
चाण्डालं यत्वं नीचं मत्वा स्त्रियमवज्ञया ।  
कौलं न कुर्यात् यः कौलः सोऽधमो यात्य धोगतिम् ॥  
शताभिषेकात् यत् पुण्यं पुराचर्चर्याशैर्संप ।  
तस्मात् काटिगुणं पुण्यम् एकस्मिन् कौलिकं कृते ॥

"As the waters of rivers flowing into the Gauges become sacred as the Ganges; so all persons entering into this religion become holy."

"As rivers running into oceans do not retain their separate nature, so all persons entering into the ocean of this religion, retain not their separateness."

"From the most learned Bramhin down to the low born out-caste, verily all human beings on this earth, are entitled to the privilege of this Brotherhood."

"A Hindu (kaula) who refuseth to initiate another who is solicitous of entering this religion, goes to the howling darkness. That Hindu who does not make another a Hindu, despising the latter because he is a chandâla or a foreigner or a degraded one or because she is a woman, goes on the downward path."

"A merit which one acquires by hundreds of prayers or ceremonial performances is acquired a thousand-fold by him who makes one person a Hindu." (Mahānirvāna, XIV. 181-188.)

3. Q.—*What are the Vedas?*

A.—The truths revealed to mankind by a Higher Being, not belonging to that cycle of Humanity, are called Vedas. They are not confined to any particular country or people. The Vedas of the Hindus, however, are collected in four books:—Rik, Yajush, Sāman, and Atharvan.

4. Q.—*What are the two divisions of the Vedas?*

A.—The Mantra portion or the hymns and the Brāhmaṇa portion. वैदेशि मन्त्रब्राह्मण-भेदेन द्विविधः (Vidyāranya, Taittariya Vārtika, p. 87 Anandāśrama Series).

5. Q.—*What do the Brāhmaṇa-portion of the Vedas treat of?*

A.—They treat of history (itihāsa) mythology (cosmology purāṇa &c), the occult sciences (vidyā), transcendental philosophy (upanishad), metrical compositions (śloka), proverbs and aphoristic sayings (sūtras), explanations of those aphorisms anu-vyakhyanas and commentaries on such explanations (Vyākhyana).

इतिहासः पुराणं विद्याउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि (Ibid. p. 87).

6. Q.—*Name the principal Brāhmaṇas?*

A.—Aittareya Br., Taittareya Br., Talavakāra Br., Śatapaṭha Br.

7. Q.—*Name the principal Upanishads?*

A.—ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

1. Īśavāsya, 2. Kena or Talavakāra, 3. Kaṭha, 4. Praśna, 5. Muṇḍaka, 6. Māṇḍukya, 7. Taittariyo, 8. Aittareya, 9. Chhandogya and 10. Brihadāraṇya, are the ten principal Upanishads. Besides these, Kaushitaki, Maitrayan and Śvetāśvatara are also among the important ones.

8. Q.—*Into how many schools or Sákhás are the four Vedas divided?*

A.—The Rig-Veda has 21 Śákhás, the Yajur-Veda has 109 Śákhás, the Sâma-Veda has 1,000 Śákhás, and the Atharva-Veda has 50 Śákhás.

वर्तेविद्यं तु शाखास्स्युरकविशति संख्यकाः ।  
नवाधिकशतं शान्त्रा यजुषो मारुतात्मज ॥  
सहस्रसंख्यया जातादशाखास्ताम्भः परन्तपः ।  
अर्थवैणस्य शाखास्त्युः पञ्चाशद्वेदतां हरे ॥

Theoretically every one of these Śákhás has a particular Upanishad of its own. (Mukti. Up. 12, 13). But 108 Upanishads are generally found.

9. Q.—*What are the Smritis?*

A.—Smritis are traditional or memorial laws, civil and religious, delivered by human authors. It literally means what is remembered as opposed to Śruti what is heard, (Revelation).

10. Q.—*How many principal Smritis are there?*

A.—20, namely :—

मन्वचिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः । यमापस्तम्बसम्बर्त्ताः कात्यायनबृहस्पती ॥  
पराशर-व्यास-शङ्ख-लिखिता दक्षगौतमौ । शातातपो वसिष्ठश्च धर्मशास्त्रप्रयांजकाः ॥

“ Manu, Atri, Vishṇu, Háríta, Yájnaval kya, Usanás, Angiras, Yama, Apastamba, Sambarta, Kátyayana, Vrihaspati, Parásara, Vyâsa, Śâṅkha, Likhita, Daksha, Gautama, Sátâtapa and Vasishtha, are the compilers of the *Dharma-sastras* or Codes of Law.” (Yájñavalkya I. 4-5).

11. Q.—*What is a Purâna?*

सर्गश्च प्रतिसर्गश्च वंशो मन्वतराणि च । वंशानुचरितं चैव पुराणं पंचलक्षणं ॥

“ Purânas have five characteristics, namely they treat of the creation, the secondary creation, the dynasties (of gods, sages, and kings,) the ages of the world, as well as the career of the dynasties.” (Vishnu P. III. 6. 25.)

12. Q.—*How many principal Puranas are there?*

A.—18, namely :—

अष्टादशपुराणानि पुराणज्ञाः प्रचक्षते । ब्राह्मं पादं वैष्णवज्ञचं शैवं भागवतं तथा ॥  
 अथान्यं नारदीयज्ञचं मार्कण्डेयज्ञचं सप्तमस् । अग्नियस् अष्टमज्ञचैव भविष्यं नवमं तथा ॥  
 दशमं ब्रह्मैवत्तं लङ्घनेकादशं स्मृतम् । वराहं द्वादशज्ञचैव स्कान्दज्ञात्र च योद्दशम् ॥  
 चतुर्दशं वामनज्ञचं कौर्मिं पञ्चदशं स्मृतम् । मात्स्यज्ञचं गारुडज्ञचैव ब्रह्माण्डज्ञचं ततः परम् ॥

"Eighteen Puranas are enumerated by those versed in the Puranas:—1. the Brahma, 2. the Padma, 3. the Vishṇu, 4. the Śiva, 5. the Bhāgavata, 6. the Narada, 7. the Mārkanda 8. the Agni, 9. the Bhavishya, 10. the Brahmavaivarta, 11. the Linga, 12. the Varāha 13. the Skanda, 14. the Vāmana 15. the Kurma 16. the Matsya, 17. the Garuda and 18 the Brahmanḍa." (Vishnu P. III. 6. 21-24.)

### 13. Q.—What are the Tantras?

A.—Tantras are the combination of Puranas, and Smritis but more extensive and comprehensive. It comes from the root तन् "to spread or to expand." The following is its description.

सर्गश्च प्रतिसर्गश्च मन्त्रनिर्णय एव च । देवतानाज्ञचं संस्थानं तीर्थानाज्ञचैव वर्णनम् ॥  
 तथैवाश्रमधर्मश्च विप्रसंस्थानमेव च । संस्थानाज्ञचैव भूतानां मन्त्राणाज्ञचैव निर्णयः ॥  
 उत्पत्तिर्विद्युधानाज्ञचं तहणां कल्पसंज्ञितम् । संस्थानं इयातिषाज्ञचैव पुराणाख्यानमेव च ॥  
 कोषस्य कथनज्ञचैव व्रतानां परिभाषणम् । शौचा शौचस्य चाख्यानं नरकाणाज्ञचं वर्णनम् ॥  
 हरचक्रस्य चाख्यानं स्त्रीपुंसाशैव लक्षणम् । राजधर्मो दानधर्मो युगधर्मस्तथैव च ॥  
 कथेत व्यवहारश्च तथा चाध्यात्मवर्णनम् । इत्यादिलक्ष्मैर्युक्तं तन्त्रमित्यभिधीयते ॥

"Tantras are books which treat of creation, minor creation, mystic mantras, and their determination, the description of the Devas and their temples, the description of sacred pilgrimages, the duties of various Ashrams or stages of life, the characteristics of the Bramhins and of various elements, the rise of various learned men, the birth of Gods trees &c., the description of celestial bodies, narration of various stories, description of treasures and determination of religious vows and services, narration of purity and impurity, description of various kinds of hells, the hints about secret assemblies, the characteristics of men and women, the duties of kings and the duties fit for various yugas and civil law as well as transcendental philosophy." (Vāchaspalyam.)

14. Q.—*How many principal Tantras are there?*

A.—Mahânirvâna, Nârada Pancharâtra and Kulârnava.

15. Q.—*What do the Sâstras say in reference to Brahm?*

A.—यतो विश्वं समुद्भूतं येन जातञ्च तिष्ठति ।

यस्मिन् सर्वाणि लीयन्ते ज्ययं तद्ब्रह्म लक्षणैः ॥

“From which the whole Universe has come out, (at the beginning of a kalpa) by which the creation is sustained, (during a kalpa) in which all are absorbed (at the time of Pralaya), know that to be the Brahm”. This is as He is described by Sîva to Pârvati:—

स एक एव सदरूपः सत्योऽद्वैतः परात्परः । स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥

“He is one alone, mere Existence, True, One without a second, supreme, self-effulgent, always full, whose definition is *Sachchidânanda* (existence, knowledge and bliss).”

निर्विकारो निराधारो निर्विशेषो निराकुलः । गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृग्विभुः ॥

“He is immutable, without any support, without difference, and ever-full. He is beyond all attributes, witness of all, soul of all, and spread in all quarters.”

गृदः सर्वेषु भूतेषु सर्वव्यापी सनातनः । सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्जितः ॥

“He is hidden in all beings, is all-pervading, and ancient. He is the light of all the senses and their respective objects, but He is devoid of all senses.”

लोकातीतो लोकेहतुरवाङ्मनसगोचरः । स वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥

“He is beyond all worlds. He is the cause of all worlds. He cannot be comprehended by speech or intellect. He knows the Universe. He is omniscient, but no one knows Him.”

तद्धीनं जगत् सर्वं वैलोक्यं सचराचरम् । तदालम्बनतस्ति षड्द्वितक्यमिदं जगत् ॥

“All this universe and the three worlds, movable and immovable, are under His control; this world exists supported by Him inscrutable and mysterious.” (*Mahanirvâna* II. 34 &c).

16. Q.—*How then is it that many gods are worshipped by the Hindus?*

कारणं सर्वभूतानां स एकः परमेश्वरः । लोकेषु मृष्टिकरणात् क्षटाब्रह्मेति गीयते ॥  
विष्णुः पानायता देवि संहर्ता हं तदिच्छत्या ।

A.—“As the cause of all the creatures, that Great Lord is one : (but in His many aspects He is worshipped under different names). Thus through His will, Brahmâ is known as the creator among men, Vishnu as the Protector, and I as the Destroyer.” (*Ibid.*)

17. Q.—*Whom do you mean by “I”?*

A.—Here Siva is speaking, and even he speaks of himself as an aspect of Brahm and not himself as Brahm.

18. Q.—*Are the minor Devas like Indra &c under his control?*

A.—Yes :

इन्द्रादयो लोकपालाः सर्वे तद्वशवर्त्तिनः ॥  
स्त्रे स्वेऽधिकारे निरतास्ते शासति तशङ्कया ।  
त्वं परा प्रकृतिस्तस्य पूज्यासि भुवनत्रये ॥

“Indra and other Loka-pâlas (rulers of spheres or planetary spirits) exist but through his will.”

“All these rule over their respective dominions, appointed and controlled by His order. Thou art His great Prakriti (Nature) and art so worshipped in the three worlds.” (*Ibid* II. 42).

19. Q.—*Who is referred to here by the word ‘Thou’?*

A.—Pârvati the consort of Siva. She represents Sakti or Primordial energy, the material and efficient cause of this Universe.

20. Q.—*Are the forces of Nature independent workers or under the control of the supreme God?*

A.—Brahm is immanent in all Nature. Therefore He is called Antaryâmin or the Inner Ruler.

तेनान्तर्यामिस्तुपेण तत्तद्विषययोजिताः ।  
स्वस्वकर्म प्रकुर्वन्ति न स्वतन्त्राः कदाचन ॥

“He being the Inner spirit of all, guides them all to their proper functions. They do their works never independent of him.”

यद्याद्वाति वातोऽपि सूर्यस्तपति यज्ञान् ।  
 वर्षन्ति तोयदाः काले पुष्पयन्ति तरवो वने ॥  
 कालं कालयते कालो मृत्योर्मृत्युभियो भयम् ।  
 वेदान्तवद्या भगवान् यत्तच्छब्देपलक्षितः ॥

"Through fear of Him blows the wind, through fear of Him the sun gives light and heat, the clouds rain in their due season, and the flowers bloom in the forests."

"He puts out Time at the time of the great Pralaya, He is the Death of death even and the Fear of fear; He is the Supreme Deity declared by the Vedantas and the Vedas by the words *Yat-Tat* (He That)." (*Ibid* II. 43-45.)

21. Q.—*What is the philosophy of the Hindus in worshipping various Gods and Goddesses?*

A.—The Hindus worship various Gods and Goddesses, because they consider these as parts of that Supreme.

सर्वे देवाश्च देव्यश्च तन्मयाः सुरवन्दिते । आब्रह्मस्तम्बपर्यन्तं तन्मयं सकलं जगत् ॥

"Oh Devi! all Devas and spirits are from Him, as well as the whole Universe from a tuft of grass up to Brahmâ." (*Ibid* II. 46.)

22. Q.—*Is it necessary to worship all these Devas to satisfy Him?*

A.—No. He who worships the Supreme need not—nay should not—worship any minor deity. For him it is superfluous, and therefore, sinful to do so.

तस्मस्तुष्टे जगत् तुष्टे प्रीणिते प्रीणितं जगत् । तदाराधनतो देवि सर्वेषां प्रीणनं भवेत् ॥  
 तरोमूलाभिषेकेण यथा तद्भुजपङ्गवाः । तृप्यन्ति तदनुष्टानान् तथा सर्वेऽमरादयः ॥  
 यथा गच्छन्ति सरितोवशेनापि सरित्पर्तिम् । तथाचाँदीनिकमर्माणि तदुर्द्दश्यानि पार्वतिः ॥

"He being pleased, the whole creation is pleased, He being satisfied, the creation is satisfied. By worshipping Him, all others (Devas &c) are satisfied."

"As by pouring water at the root of a tree, its branches and leaves are all satisfied, so by devotion to Him, all Immortals are satisfied."

"As all the rivers, through necessity, fall into the ocean, so all prayers and sacrifices (to lesser deities) reach Him." (*Ibid* II. 47-50.)

23. Q.—Who should worship these minor deities?

A.—Persons mentally incapable of grasping the abstract idea of the Supreme.

24. Q.—What are such persons called?

A.—Kanishtha Adhikaris or younger souls. As in a school there are boys of various grades of advancement, so in this world there are souls of various degrees of development. For the youngest of these are the external symbols and images, like the toy-alphabets of the infants.

25. Q.—How many grades of worshippers are there according to their mental evolution?

A.—Four.

उत्तमो ब्रह्मसद्गावो, ध्यानभावस्तु मध्यमः ।

स्तुतिर्जपोऽधमो भावो, ब्राह्मः पूजाधमाऽधमा ॥

"The realisation of the Supreme in all is the highest form of worship, the meditation of Him in the form of a *mental* image is the middling state; prayers to and praises of Him with the silent repetition of His name is the lowest, and the external adoration is lower than the lowest." (*Ibid* XIV. 122.)

26. Q.—Does higher Hinduism encourage image-worship?

A.—No. On the contrary it deprecates it in the strongest language.

बालकीडनवत् सर्वं, रूपनामादिकल्पनम् ।

विहाय ब्रह्मनिष्ठोयः, स मुक्तो नात्र संशयः ॥

मनसा कल्पता मूर्च्छिः, तृणां चेन् मोक्षसाधनी ।

स्वप्नलक्ष्येन राज्येन, राजानो मानवा स्तदा ॥

मृच्छिलाधातुदार्वादि, मूर्त्तावीश्वरबुद्धयः ।

किलइन्तस्तपसा ज्ञानं विना मोक्षं न यान्ति ते ॥

"He who is devoted to the Supreme God, and has abandoned all imagined forms and names as so many play-things for children attains salvation without doubt."

"If mentally imagined forms could give salvation to mankind, then verily all dreamers would become kings in fact, because they in their dreams had obtained a kingdom."

"Those who think that God has a form made of clay, stone, metal or wood merely trouble themselves by fruitless austerities, for without right knowledge they shall never reach emancipation." (*Ibid XIV.* 117-119).

Thus not only *physical* idolatory is denounced but *mental* imagery as well.

27. Q.—*How many Principal manifestations are there of Brahm?*

A.—Three: Brâhmâ the Creator, Vishnû the Preserver, and Sîva the Regenerator or Destroyer.

28. Q.—*How many minor manifestations are there of Brahm?*

A.—Innumerable: but chief amongst them are, thirty-three, viz the eight Vasus, the eleven Rudras, the twelve Adityas, and Indra and Prajapati. (*Brihadâranyaka III. 9. 2-I0.*)

29. Q.—*Who are the Vasus?*

A.—Fire, (Agni) the earth, (Prithivi) the air, (Vâyu) the welkin (Antariksha) the sun, (Aditya) the sky (Dyu) the moon (Chandramas) and the stars (Nakshatras). They are called Vasus, because in them all dwell (*vas* 'to dwell').

30. Q.—*Who are the eleven Rudras?*

A.—The ten organs of sense (jñanendriyas) and motion (karmendriyas) in the living soul, together with the common sensory (manas) which is the eleventh organ. When they depart from this mortal body, they make us cry (rodayanti) and because they make us cry, they are called Rudras.

31. Q.—*Who are the Adityas?*

A.—The twelve months of the year and they are Âdityas, because they move along (yanti), taking up everything (âdadânâh), the life of men and fruits of their work.

32. Who is Indra ?

A.—Indra is thunder or king of gods.

33. Q.—Who is Prajāpati ?

A.—Prajapati is the sacrifice by which the universe was manifested.

34. Q.—What is the chief idea expressed by these Devás, and what was the later development ?

A.—The chief idea running through them is that of Power. The next development was in the Upanishad period, when Chaitanya or intelligence or wisdom of the Divinity was more dwelt upon than His Power. The third period represents God as Ānanda-Maya or All-Love. The Purānas are the chief repositories of the Love-worship of God. Thus the Supreme God—the Almighty (सत्), All-wise (चित्) and All-love (आनन्द)—has always been worshipped by the Hindus, in all periods of their history, though with varying intensity—some emphasising His power, others His wisdom, and some His love.

—:o:—

## CHAPTER II. BRAHM-PUJA.

35. Q.—Describe the method of worshipping Brahm ?

A.—The most sacred formula for worshipping Brahm is the mantra ओ सचिदेकं ब्रह्म ॥ After performing his daily ablutions, the Hindu should sit in a sacred place, in an easy posture, on a seat of non-conducting materials as described in the Gitā. (VI. 11.)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रुतं नातिनीचं चैलाजिनकुशोन्नरम् ॥

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a silk, a black antelope skin and kusha grass, one over the other. 2. Then after performing āchmana or sipping of water, he should magnetise himself by repeating the above mantra, on the various centres of the body. 3. Next he should perform the Prānāyāma.

36. Q.—What is the method of *Prânâyâma*?

प्राणायामं ततः कुर्यान्मूलेन प्रणवेन वा । मध्यमानामिकाभ्याङ्ग्य इक्षहस्तस्य पार्वति ॥  
 वामनासापुटं धृत्वा दक्षनासापुटेन च । पूरयेत् पवनं मन्त्री मूलमष्टमितं जपन् ॥  
 अङ्गुष्ठेन दक्षनासां धृत्वा कुम्भकयोगतः । जपेद्ब्रह्मात्रिशतावृत्या ततो दक्षिणनासया ॥  
 शनैः शैनस्त्वयजद्वायुं जपन् षोडशधा मनुष् । वामनासापुटेऽप्येवं पूरकुम्भकरचक्रम् ॥  
 पुनर्दक्षिणतः कुर्यात् पूर्ववत् सुरपूजिते । प्राणायामविधिः प्रोक्तो ब्रह्ममन्तस्य साधने ॥

“Then let him perform *Prânâyâma* (restraint of the breath) with the whole mantra or with the syllable Om only, in the following way.”

“He should close the left nostril with the middle and the ring-fingers of the right hand, and inspire air slowly through the right nostril, repeating eight times the Mula Mantra (the root Mantra i. e. Om Sach Chid Ekam Brahma).”

“Then let him close the right nostril with the thumb, and practise Kumbhak Yoga (retention of air), so long as he can repeat the above Mantra thirty-two times.”

“Then let him slowly expire the air through the right nostril, repeating the mantra sixteen times. Similarly let him practise Purak (Inspiration), Kumbhak (Retention), and Rechak (Expiration) with the left nostril.”

“Let him then do so with regard to the right nostril again and so on as before. This is the method of *Prânâyâma*, by which success in the Brahm Mantra is obtained.” (*Mahânirvana* III. 44-48.)

37. Q.—What should be done after *Prânâyâma*?

A.—He should then meditate on Brahm as seated in his heart thus:—

हृदयकमलमध्ये निर्विशेषं निरीह हरि-हर-विधिवेदं योगिभिर्ध्यानभास्यम् ।  
 जनन मरनभीर्तभ्रंशि सच्चित् स्वरूपं सकलभुवनवीजं ब्रह्म चैतन्यभीडे ॥

“I contemplate on that Brahma Chaitanyam (the Supreme Intelligence), situated in the lotus of the heart. Who is without differences, without desires, Whose manifestations are Brahma,

Vishnu and Śiva, Who is approached by the Yogis in their contemplation, Who destroys the fear of birth and death, Whose form is existence and knowledge, and Who is the seed of the whole Universe.” (*Ibid* III. 50.)

38. Q.—What should he do next?

A.—After such meditation or Dhyāna, he should offer the Deity mental Pujā thus :—

गन्धं दद्यान्महीतत्वं पुष्पमाकाशमेव च । धूपं दद्याद्वायुतत्वं दीपं तेजः सर्पयेत् ।  
नैवेद्यं तोयतत्वेन प्रदद्यात् परमात्मने ॥

“Let the Prithivi tatwa (subtle earth) be offered as scent, let the Akāśa tatwa (subtle ether) be offered as flower, let the Vāyu tatwa (snbtle air) be offered as incense, and the Agni tatwa (subtle fire) as candle light, and the Jala tatwa (subtle water) as food-offering to the Supreme Self.” (*Ibid* III. 52.)

Then he should perform external pujā by dedicating material offerings to the Deity with the following mantra :—

ब्रह्मार्पणं ब्रह्महविर्ब्रह्मास्त्रं ब्रह्मणाहुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥

“Brahm the oblation, Brahm the clarified butter, are offered to Brahm the fire, “by Brahm ; unto Brahm verily shall be go who in his action meditateth wholly upon Brahm.” (*Ibid* III. 56.)

39. Q.—Of what does this external offering consist generally, when worshipping minor deities with symbolic representations?

A.—Sixteen ingredients or shodasa-upachāra.

पादार्थाचमनीयज्ञ स्नानं वसनं भूषणे । गन्धपुष्पे धूपदीपौ नैवेद्याचमनं ततः ॥  
तम्बूलमर्चना स्तोत्रं तर्पणं च नमष्टिकयाम् । प्रयोजयरचनायाम् उपचारांस्तु षोडशः ॥

The sixteen homages should be paid to a Deity while worshipp-  
ing 1. Pādya, water for washing the feet, 2. Arghya, offering (water  
milk, kusa, curd, ghee, rice, barley &c), 3. Achamana-water for sipping,  
4. Bath ingredients, 5. Dress, 6. Ornaments, 7. Scents 8. Flowers,  
9. Incense, 10. Candle-lights 11. Food, 12. Water for washing the  
mouth 13. Betel, 14. Prayers, 15. Praises, and 16. Tarpaṇa.

आसनं स्वागतं पादं, अर्धयमाचमनीयकम् । मधुपर्कस्तथाचम्यं स्नानीयं वस्त्रभूषणे ॥  
गन्धपुष्पे धूपदीपौ नैवेद्यं वन्दनं तथा । (*Ibid* XIII. 203).

According to others it consists of 1. seat, 2. welcome address, 3. pâdya, 4. arghya, 5. and 6. achmaniâyas, 7. madhuparka, 8 to 15 as 4 to 11 above, and lastly, 16. salutations.

40. Q.—What should he do after this ?

A.—He should perform japa or silent repetition of the mantra, Om Sach Chid Ekam Brahma, at least 108 times, meditating upon the Deity.

41. Q.—What should he do after japa ?

A.—He should recite the following Brahm stotra or Universal prayer :—

ओं नमस्ते सते सर्वलोकांधयाय नमस्ते चिते विश्वरूपात्मकाय ।  
 नमोऽद्वैततत्त्वाय मुक्तिप्रदाय, नमो ब्रह्मणे व्यापिने निर्गुणाय ॥  
 त्वमेकं शरण्यं त्वमेकं वरेण्यं, त्वमेकं जगत्कारणं विश्वरूपम् ॥  
 त्वमेकं जगत् कर्तृं पात् प्रहर्तृं त्वमेकं परं निश्चलं निर्विकल्पम् ॥  
 भयानां भयं भीषणं भीषणानां, गतिः प्राणिनां पावनं पावनानाम् ।  
 महोच्चैपदानां नियन्त् त्वमेकं, परेषां परं रक्षकं रक्षकाणाम् ॥  
 परेषा प्रभो सर्वरूपाविनाशिन्, अनिदैश्य सर्वान्द्रियागम्य सत्य ।  
 अचिन्त्याक्षर व्यापकाव्यन्ततत्त्व, जगज्ञासकाधीश पायाइपायात् ॥  
 तदेकं सरामस्तदेकं जपामः तदेकं जगत्साक्षिरूपं नमामः ।  
 सदेकं निधानं निरालम्बमीशं भवाभ्योधिषोतं शरण्यं ब्रजामः ॥

“Thou art real existence, Thou art the refuge of all worlds; salutation to Thee. Thou art intelligence, Thou art the Self of Universal forms, salutation to Thee, salutation to Thee. Thou art one without a second, Thou art the giver of salvation, salutation to Thee. Thou art the great One, the all-pervading and free from all attributes, salutation to Thee.”

“Thou art the one great guide, Thou art the one great object of worship, Thou art the only cause of the world, and the Universal form art Thou. Thou art the one creator of all, the protector, the destroyer. Thou art One, the highest, the unshaken, the immovable and free from all modifications.”

"Thou art the Fear of fear itself, Terror of terror itself, thou art the goal of all living beings, Thou art the purifier of all that purifies, Thou alone art the appointer of all those who rule on high places, Thou art greatest of the great, and the protector of the protectors."

"Oh Thou great God! Oh Lord! Thou art in every form, Thou art indestructible and inscrutable. Oh Truthful one! Thou canst not be reached by any of our senses, our mind cannot comprehend Thee, Oh Thou, undecayable one ! All-pervading and unmanifested is Thy nature. Thou art the manifester of all the Universe and ruler thereof, protect us from all evils, Oh Lord!"

"Thee one alone do we constantly remember. Thy one name do we constantly recite. Thee, Oh witness of the Universe! we humbly adore. Thou art the Supreme and the Absolute Lord, the ship in this ocean of the Universe, we take shelter under Thee." (*Ibid* III. 59-63.)

42. Q.—*What should he do next?*

A.—He should then repeat the following (Kavacha) to protect himself from all evil influences :—

परमात्मा शिरः पातु हृदयं परमेश्वरः । कण्ठं पातु जगत्पाता वदनं सर्वदृग्ग्रिभुः ॥  
करो मे पातु विश्वात्मा पाहो रक्षतु चिन्मयः । सर्वाङ्गं सर्वेता गातु परब्रह्म सनातनम् ॥

"Let the Supreme Self protect my head, and the Almighty God, my heart, let the Protector of the world protect my throat and my mouth, the all-seeing God."

"Let the All-soul protect my hand, let the All-intelligence protect my feet, and the Highest and the Ancient Brahm always protect every part of my body." (*Ibid* III. 67-68.)

43. Q.—*What should be done next?*

A.—He should then finish the pujâ by performing pranâm or salutation with the following mantra.

ओ नमस्ते परमं ब्रह्म नमस्ते परमात्मने । निर्गुणाय नमस्तुभ्यं सद्गुपाय नमो नमः ॥

"Om salutation to the Supreme God, salutation to the Supreme Self, salutation to Thee, who art above the three-fold attributes of

matter, salutation to Thee, again, and again, Oh Thou the Real Existence." (*Ibid* III. 74.)

44. Q.—*What should he do next?*

A.—Then he should distribute the food offering to his family members and other friends, and partake himself of the same.

45. Q.—*What is this offering called?*

A.—Prasâda.

46. Q.—*What are the restrictions about Brahm Worship?*

A.—No restrictions except mental purity :

पुजने परमेश्वर नावाहन-विसर्जने । सर्वत्र सर्वकालेषु साधयेद्ब्रह्मसाधनम् ॥

"In this worship of the Supreme God, there is no necessity of performing any ceremony of Avahana (invoking or welcoming) or Visharjana (bidding farewell to a Deity) at the end of the puja. This Brahm worship may be performed every-where and at all times." (*Ibid* III. 77.)

47. Q.—*Is a man who is prevented from bathing before worship to abstain from it?*

A.—No.

अन्नातो वा कृतम्बानो भुन्तो वापि दुष्कृतिः । पूजयेत् परमात्मानं सदा निर्मलमानसः ॥

"Whether a man has bathed or has not bathed, had taken his food or is with empty stomach, he may worship the Supreme Self always with a pure heart." (*Ibid* III. 78.)

48. Q.—*Is there any restriction as to the food offering dedicated to God, or any conditions of auspicious times for His worship?*

A.—No.

भक्ष्याभक्ष्यविचारोऽत्र त्याज्यं याह्यं न विव्यते । न कालशुद्धिनियमो नवा स्थान निरूपणम् ॥

"In this Brahm worship there is no distinction of the eatable or non-eatable food, nor of what is to be accepted or what is to be rejected, there is no restriction as to proper astrological times nor of place." (*Ibid* III. 116.)

49. Q.—*What is the only condition in this worship?*

A.—Purity of Heart.

सकल्पेऽस्मिन् महामन्त्र मानसः परिकीर्तिः । साधने ब्रह्ममन्त्रस्य भावसुद्धिर्विधीयते ॥

“The only condition in this practice is that he should possess a pure heart, and the only resolution that he should form is a mental resolution or thought control.” (*Ibid* III. 120.)

50. Q.—*The mantras being spiritual, forces are said to produce contrary effect, if wrongly pronounced &c. Is there the same danger in Brahm mantra?*

A.—All other mantras have generally some selfish object in view, and therefore danger lurks in them. But not so the Brahm-mantra which is pure self surrender.

सर्वे ब्रह्मसंवदे देवि भावयेद् ब्रह्मसाधकः । न चास्य प्रत्यवायोऽस्ति नांगैवगुणमेव च ॥

“Let the Brahm worshipper consider everything as if full of divinity. In this worship the devotee incurs no risk, even if in repeating the mantra he commits mistakes.” (*Ibid* III. 121.)

51. Q.—*Are there any restrictions about Prasâda.*

A.—No.

अनेन ब्रह्ममन्त्रेण भक्षपेयादिकंच यत् । दीयते परमेशाय तदेव पावनं महत् ॥

पक्वं वा पि न पक्वं वा मन्त्रेणानेन मन्त्रितम् । साधको ब्रह्मसात् कृत्वा भूञ्जीयात्  
स्वज्ञैः सह ॥

नात्र दर्ढं विचारोऽस्ति नोच्छिष्टादिविवेचनम् । न कालनियमोऽप्यद शौचाशौचं तथैव च ॥  
यथाकाले यथादेशे यथायोगेन लभ्यते । ब्रह्मसात्कृतत्वैवेद्यमश्नीयादविचारयन् ॥

“Whatever food or drink has been offered to the Supreme God by reciting the mantra Om Sach Chid Ekam Brahm, that even becomes the great purifier itself.”

“Whether it be cooked food or uncooked, having purified it with this mantra, let the worshipper eat it with his friends and kinsmen.”

“There is no distinction of castes here, no scruples about its being stale; no restrictions about time or purity and impurity.”

“In whatever time, in whatever place, by whatever means obtained, let the food, sanctified by the Brahm mantra, be eaten without hesitation.” (*Ibid* III. 79-83.)

52. Q.—Should the Prasâd brought by a person of a lower caste be eaten by one of the higher caste?

A.—Yes.

आनीतं श्वपचेनापि श्वसुखारपि निःसृतम् । तद्वत् पावनं देवं देवानामपि दुर्लभम् ॥  
यदि स्यान्नीच जातीयमनं ब्रह्मणि भावितम् । तद्वत् ब्राह्मणैर्याह्यमपि वदान्तपरगैः ॥  
जातिभेदो न कर्तव्यः प्रसादे परमात्मनः । योऽशुद्धबुद्धं कुरुते स महापातकी भवेत् ॥

“Whether it be brought by a Chandâl or fallen from the mouth of a dog, this food is sacred and dear to the Devas even.”

“Let the food belong to a man of the lowest caste, it is pure if it is offered to God, and it must be eaten by the holiest Bramhins versed in all Vedantic lore.”

“In this food sanctified by offering to the great God, one should not make petty caste distinctions, he who through perversity of intellect considers it impure, becomes a great sinner.” (*Ibid* III. 84, 91, 92.)

53. Q.—Where is this practically illustrated?

A.—In Puri or Jagannath in Orissa, and among the secret societies of the Tantrikas and Vaishnavas and Śaivas.

54. Q.—Who are entitled to this Brahm-initiation?

A.—All, the five sects of Hindus as well as all non-Hindus.

शान्ताः शैवा वैष्णवाइच सौरा गाणपतास्तथा । विप्रा विप्रेतरा श्वैव सर्वेऽप्यत्राधिकारिणाः ॥

“The worshippers of 1. Śakti, 2. Śiva, 3. Vishṇu, 4. Sûrya or 5. Gaṇapati, a Brahmin or a non-Brahmin, ALL are entitled to this religion. (*Ibid* III. 142).

### CHAPTER III. ĀTMA OR SOUL.

55. Q.—What is Soul or Jivâtman?

A.—इच्छाद्वेषं प्रथमं सुखं दुःखं ज्ञानानि आत्मनो लिङ्गानि (*Nyaya* I. 1. 10)  
“The marks of soul are desire, aversion, conation, pleasure, pain and knowledge”. In other words, to use the language of modern

philosophy, "That which feels, knows, and wills is soul". Desire and aversion, with their correlative pleasure and pain constitute Feelings. Activity or Prayatna or conation is Willing or Volition. And knowledge or Jñāna is Intellection. Or Volition, Emotion and Intellection are the characteristics of Soul.

56. Q.—*Has Jiva (soul) any size?*

A.—No. It changes its size, with the body that it temporarily occupies. Figuratively, however it is sometimes spoken of as having the size of a thumb, and sometimes as very minute. .

अंगुष्ठमात्रो रवितुल्यरूपः, संकल्पांहकारसमन्वितो यः ।  
बुद्धेर्गुणेनात्मगुणेनचैव, आराघ्यमात्रोऽव्यपरोऽपि दृशः ॥  
वालाघ्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः, स चानन्त्याय कल्पते ॥

That lower one (Jiva) is not larger than a thumb, but brilliant like the sun; it is endowed with personality and thoughts, with the quality of mind and the quality of body, and is seen small even like the point of a goad.

That Jiva is to be known as a hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite. (Svetasvatara V. 8 and 9.)

57. Q.—*Has Jiva (soul) any sex?*

A.—The soul has no sex.

नैव स्त्री न पुमानेष न चैवाऽयं नपुंसकः । यद् यच्छरीरमाइते तेन तेन स युज्यते ॥

It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined. (Svetasvatara. V. 10).

58. Q.—*What are the three Gunas or attributes of Soul?*

A.—Satwa or purity, Rajas or activity, and Tamas or passivity. Intellect corresponds with Satva, Volition with Rajas and Emotion with Tamas.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥  
तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् । सुखसङ्गेन बधानि ज्ञानसङ्गेन चानघ ॥  
रजोरागात्मकं विद्धि तृष्णाऽऽसङ्गसमुद्भवम् । तन्निबध्नति कौन्तेय कर्मसङ्गेन देहिनम् ॥

तमस्त्वज्ञानं विद्धि मोहनं सर्वशेहिनाम् । प्रमादालस्थनिद्राभिस्तत्रिबधाति भारत ॥  
सत्त्वं सुखे संजयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

Gitâ XIV. 5-8.

“Sattva, Rajas, Tamas, such are the Gunas; Prakriti-born they bind fast in the body, O great-armed one, the indestructible dweller in the body.”

“Of these Sattva, from its stainlessness luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one.”

“Rajas, having the nature of passion, know thou, is the source of the attachment to the thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action.”

“But Tamas, know thou, born of unwisdom, deludeth all dwellers in the body; that bindeth by negligence, indolence and sloth, Oh Bharata.”

“Sattva attacheth to bliss, Rajas to action, O Bharata. Tamas, verily having shrouded wisdom, attacheth on the contrary to negligence.”

59. Q.—*What is the principal characteristic of Soul?*

A.—Consciousness or संविद्.

60. Q.—*What is the name given to Soul with regard to consciousness?*

A.—द्रष्टा or Seer, प्रत्यगात्मा or Subject. It is the name for the possessor of mental experience.

61. Q.—*What is the chief feature of this mental experience?*

A.—Its continuity or co-herence. It is one and indivisible, it can never be broken.

मासाब्दयुगकल्पेषु गताऽगम्येषु नेकधा । नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥

“Throughout all months, years, aeons and kalpas, throughout all past, present and future—(through all diversities of time), the consciousness remains one and self-luminous; (it neither has a beginning nor an end), it neither rises nor sets.” (Panchadasi I. 7).

62. Q.—Is not the continuity of consciousness broken in dreamless sleep?

A.—No. In sushupti also one is conscious of ânanda or bliss. See Brihadâranyaka IV. 3. 23 to 30.

यद्यै तत्र विजानाति विजानन्वै तत्र विजानाति न ह विज्ञातु विज्ञातं विपरिलोपो  
विद्यतेऽविनाशित्वात्र तु तदिदृतीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

“ And when (it is said that) there (in the sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.”

63. Q.—What are the various states of consciousness?

A.—Four: Jâgrata or waking, Svapna or dreaming, sushupti or dreamless sleep and Turiya or transcendental.

64. Q.—Describe the waking state?

A.—जागरितस्थानो बहिः प्रज्ञः सप्ताङ्ग एकोनविशतिषुखः स्थूलभुग्वश्वानः  
प्रथमः पादः ॥

“ The first quarter is the soul in the waking state, externally cognitive, with seven members, with nineteen inlets, with fruition of the sensible, the spirit of waking souls, Vaisvânara.”

In this state the consciousness deals with objects called external.

65. Q.—What are the seven members here referred to?

A.—The head, eye, breath, body, bladder, feet and mouth, on the analogy in Chhandogya Upanishad V. 18. 2.

66. Q.—What are the nineteen inlets?

A.—They are the five organs of sense—hearing, touch, sight, taste and smell: the five organs of motion—speech, handling, locomotion, excretion, and generation: the five vital airs—respiration (prâna) descending, (apâna), permeating, (vyâna), ascending, (udâna), and assimilative (sâmâna) vital airs, the common sensory manas, the intellect, buddhi, the self-assertive, ahankâra, and the memorial faculties, Chitta.

67. Q.—What are the names of individual and universal souls in this state?

A.—The individual embodied soul is called Viśva and the Soul presiding over the sum of embodied souls, Vaiśvânara.

68. Q.—Why is God called Vaisvânara in His physical aspect?

A.—He is so called, because He in this aspect awards the fruits of action, in the shape of pleasure and pain, to all human beings, according to their good and bad deeds. He is also called Virât in this aspect.

विश्वान्नरान् भोवतृत्वेन व्यवस्थितान् प्रत्यनेकधा धमांधर्मकर्मानुसारेण सुखदुःखादि  
प्रापणादयं कर्मफलदाता विश्वानरशब्दितो भवति ॥ (Anandagiri on Mân-dûkya I. 3.)

For a fuller description of Virât-rûpa, see Gîtâ Chapter XI.

69. Q.—Describe the dream-consciousness?

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिषुखः प्रंविविक्तभुक् तैजसो ह्रीतीयः  
पादः ॥

“The second quarter is the soul in the dreaming state, with seven members, with nineteen inlets, with fruition of the ideal,—the dreaming spirit.”

70. Q.—What are the names of individual and universal souls in dreaming state?

The individual sleeping soul is styled Taijasa, the Soul presiding over the sum of sleeping souls in their invisible bodies is Hiranyaagarbha.

71. Q.—Why is soul called Taijasa in its subtle state?

A.—Because in this state, its body is luminous and bright (teja), like lightning.

इयं विद्युत् वेषां भूतानां मध्यस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति  
तेजो मयोऽमृतमयः पुरुषां यश्चायमध्यात्मं तैजसस्तेजो मयोऽमृतमयः पुरुषोऽयमेव स  
योऽयमात्मेऽस्ममृतमिदं ब्रह्मेदं सर्वम् ॥

"This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are Madhu). He indeed is the same as that Self, that Immortal, that Brahmi, that All." (Brihadaranyaka. II. 5. 8.)"

72. Q.—Describe the dreamless consciousness?

A.—यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुप्तम् ॥  
सुप्तस्थान एकीभूतः प्रज्ञानपत्तेन एवानन्दमयो ह्यानन्दभुक् चेतोभुवः प्राज्ञस्तृतीयः  
पादः ॥

"Dreamless sleep is that state in which the sleeper desires no desire and sees no dream. The third quarter is the soul in the state of dreamless sleep, being one in itself, a mass of cognition, pre-eminent in bliss, with fruition of beatitude, having thought as its inlet, and of transcendent knowledge."

73. Q.—What is the name given to the individual soul and the Universal soul in this state?

A.—The individual soul is called Prâjña and the Universal soul is called Iṣvara, who is the lord of all, the eternal ruler, the source of all things; who is that out of which all things proceed and into which they shall pass back again.

74. Q.—You have said that God or Iṣvara is the **totality** of all consciousness. Is this totality, like that of an "army" which is the name given to the totality of certain men, but the "army" devoid of the men is nothing? Is God like that?

A.—No. In that case God would be no Personality, but merely, an abstraction, a name and no substance. But He is the substance or Sat: and He is the Highest Person called Purushottama (the Supreme Man.)

75. Q.—Will you illustrate this idea further by some simile?

A.—Man is perhaps the best simile. He is called Piṇḍanda or microcosm as opposed to Brahmânda or macrocosm, and this microcosm is a miniature universe. Human body, physiology tells us, is made up of innumerable small cells, each cell a living organism. Each cell of the human body (some of them as minute as  $\frac{1}{300}$  of an inch)

has a jīva or Soul, for it possesses the seven marks or characteristics of soul—it has desire (ich-chhā), aversion (dvesha), volition (prayatna), pleasure (sukha), pain (dukha) and knowledge (juána). Every cell in the human body has its own likings and dislikings, its sorrows and troubles; every cell exerts its own little will and has a dim consciousness. But all these myriads of jīvas or souls are under the control of the supreme soul or man. It is through man, that each cell exists, it is for man that each cell works, it is a portion that goes to make man. But though man is made up of these, yet human consciousness and soul is a distinct personality, infinitely higher than the personality of the cell. So is Isvara or God. Every creature lives in Him and because of Him. He is the Inner Ruler or the Antaryamin Purusha of all of us, and though He is the totality of us all, yet He is infinitely superior to us in Power, Wisdom, and Love.

76. Q.—*What lesson does it further teach ?*

A.—That we must co-ordinate our Will to the Supreme Will. As the will of each cell works in harmony with the will of man, so must every man work in harmony with the will of God.

77. Q.—*What do we call when a cell acts contrary to the Human Will?*

A.—If any cell in any portion of the human body begins to act independently to the human will, that portion becomes diseased, and we say there is a disease in that portion.

78. Q.—*What is the fate of such a cell ?*

A.—It is expelled out of human organism, if not cured of its perversity.

79. Q.—*What do we call a man who acts contrary to Divine Will ?*

A.—A sinner.

80. Q.—*What is the fate of a confirmed sinner ?*

A.—Expulsion from the body of God, and Soul-death.

81. Q.—*When a cell is diseased, man feels pain ; does similarly God feel pain when a man sins ?*

A.—Yes. Isvara feels pain for us all when we sin: and because he loves us so well, that he feels for us more acutely than any one of us can ever feel.

82. Q.—Describe the Pure consciousness?

नान्तःप्रज्ञं न बहिःप्रज्ञं मोभयतःप्रज्ञं न प्रज्ञानधनं न प्रज्ञं नाप्रज्ञम् । अट्टमव्यव-  
हार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

“Neither internally cognitive nor externally cognitive, nor cognitive both without and within; not a mass of cognition, neither cognitive nor incognitive, invisible, intangible, characterless, unthinkable, unspeakable; to be reached only by insight into the oneness of all spirits; that into which the world passes away, changeless, blessed, above duality;—such do they hold the fourth to be. That is Self. That is to be known.” In this state one becomes, as if, one with Brahman the absolute.

83. Q.—What are the distinguishing features of these four states of Consciousness?

A.—The Viśva and the Taijas are manifested in the realms of cause and effect. The Prājña manifests itself in the realm of cause only, while the Turiya is above cause and effect.

कार्यकारणबद्धौ ताविद्यते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्ध्यतः ॥ (Gaudapāda K.)

The Viśva and the Taijas are said to be bound by cause and effect, the Prājña is bound by cause only, but both these cause and effect do not affect the Fourth—Turiya.

84. Q.—What is the difference between the Prājña and the Turiya consciousness?

A.—Both have this common characteristic, that there is unity of consciousness in both of them, no duality is perceived: but Prājña has latent in it the seed of lower states and is drawn back to those states. But not so the Turiya.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ (Ibid.)

85. Q.—What are the two kinds of souls ?

A.—Daivi or angelic souls and asuri or satanic souls.

86. Q.—Describe Daivi attributes ?

अभयं सत्त्वं संशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं इमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस्त्वागः शान्तिरैशुनम् ।  
इया भूतेष्वलोकुत्वं मार्दवं हीरचापलम् ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीभिजातस्य भारत ॥ Gîtâ XVI. 1-3.

“ Fearlessness, purity of heart, steadfastness in the yoga of wisdom, alms-giving, self-restraint and sacrifice and study of the sastras, austerity and straight-forwardness.

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness.

Boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine properties, O Bhârata.

87. Q.—Describe the asuri sampat ?

A.—दम्भो दर्पोऽभिमानश्च क्रोधः पाहृथेष्व च ।  
अज्ञानं चाभिजातस्य पार्थं सम्पदमासुरीम् ॥  
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥  
असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।  
अपरस्परसमूतं किमन्यत् कामहैतुकम् ॥  
एतां दृष्टिमवश्यं नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्तु ग्रन्थकमर्णणः क्षयाय अगतोऽहिताः ॥  
काममाध्यित्य दुष्पूरं दम्भमानमदान्विताः ।  
सोहाइशृहीत्वाऽसद्माहान् प्रवर्तन्तऽशुचित्रताः ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाधिनाः ।  
 कामोपभोगपरमा एतावदित्तानश्चिताः ॥  
 उराशापाशशतर्वद्वाः कामक्रोधपगायणाः ।  
 ईहन्ते कामभोगार्थमन्यायेनार्थसंचयाम् ॥  
 इदमद्य मया लब्ध्यमिदं प्राप्स्य मनोरथम् ।  
 इदमस्तीदमपि मे भविष्यात् पुनर्धनम् ॥  
 असौ मया हतः शत्रुहनिष्ये चापरानपि ।  
 ईर्घरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥  
 आढ़ोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशोमया ।  
 यशसं दास्यामि मोऽिष्य इत्यज्ञानविमोहिताः ॥  
 अनेकाचित्तविद्रान्ता माहजालसमावृताः ।  
 प्रसन्नाः कामभोगेषु पतन्ति नरकऽशुचौ ॥  
 आत्मसम्भाविताः स्तव्या धनमानमदान्विताः ।  
 यजन्ते नामयज्ञस्ते इमनाविधिपूर्वकम् ॥  
 अहङ्कारं बलं दप काम क्रोधं च संश्चिताः ।  
 मामात्म परदेहेषु प्रद्विष्णन्तोऽभ्यसूयकाः ॥ Gîta XVI. 4-18.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pârtha, with asuric properties.

Asuric men know not either action or inaction (religious action or inaction); nor purity (of body), nor even purity of conduct, nor truth is in them.

"The universe is without trnht, without (moral) basis," they say "without a God, brought about by mutual union and caused by lust and nothing else."

Seeing thus, these uncurbed ruined men, of small intelligence, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves.

Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

"This to-day by me hath been gained, that desire I shall obtain, this wealth is mine already, and also this shall be thine in future."

"I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful, happy."

"I am wealthy, well-born ; what other is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice." Thus deluded by unwise dom,

Bewildered by numerous thoughts, enmeshed in the web of delusion, attached by the gratification of desire, they fall downwards into a foul hell.

Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to scriptural ordinance.

Given over to egoism, power, insolence, lust and wrath these malicious ones hate Me in the bodies of others and in their own.

88. Q.—What are the other names of Deras and Asuras?

A.—Wise and unwise souls.

89. Q.—Describe them ?

वात्मानं रथनं विद्धि शरीरं रथमेव तु ।  
 बुद्धिन्तु सारथि विद्धि मनः प्रग्रहमेव च ॥  
 इन्द्रियाणि हयानाहर्विषयांस्तेषु गोचरान् ।  
 वात्मेन्द्रियमनोयुक्तं भोक्त्वाहर्मनीषिणः ॥  
 यस्त्वविज्ञानवान् भवत्ययुक्तं मनसा सदा ।  
 तस्येन्द्रियाण्यवद्यानि दुष्टाभ्वा इव सारथेः ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।  
 तस्येन्द्रियाणि वश्यानि सरभा इव सारथे: ॥  
 यस्त्वं विज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।  
 न स तत्पश्मामोति संसारचाधिगच्छति ॥  
 यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।  
 स तु तत्पश्मामोति यस्माङ्गुयो न जायते ॥  
 विज्ञानसारधीर्थस्तु मनः प्रग्रहवान्नरः ।  
 सोऽध्वनः परमामोति तद्विष्णोः परमपदम् ॥ Kātha I. 3. 3-9.

Know the self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

The senses they called the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place but enters into the round of births.

But he who has understanding who is mindful and always pure, reaches indeed that place, from whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey and that is the highest place of Vishnu.

90. Q.—*Does soul survive death?*

A.—Yes, it is immortal.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
 विनाशमव्यस्थास्य न कश्चित् कर्तुमर्हति ॥

अन्तवत्त इमे देहा नित्यस्योन्तः शरीरिणः ।  
 अनाशिनोऽप्रमेयस्य तस्माद् गुणस्व भारत ।  
 न जायते म्रियते वा कशाचिन्नायं भूत्वा भविता वा न भूयः ।  
 अज्ञो नित्यः शाश्वतोऽय पुराणो न हन्यने हन्यमाने शरीर ॥  
 वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराण ।  
 तथा शरीराणि विहाय जीर्णान्यन्यानि संयातिनवानि देहां ॥  
 नैनं छिन्नितं शस्त्राणि नैनं इहति पावकः ।  
 न चैनं क्लेशन्त्यापो न शोषयति मारुतः ॥  
 अच्छेद्योऽयमद्यमद्योऽयमद्येयोऽशोष्य एव च ॥  
 नित्यः सर्वगतः स्थाणुरचलोऽय सनातनः ॥  
 अव्यन्तोऽयमचिन्त्याऽयमविकार्योऽय मुच्यते ।  
 तस्मादेवं विद्विवैनं नानुशोचितु मर्हसि ॥ Gītā II. 17-25.

Know THAT to be indestructible by whom all this is pervaded.  
Nor can any work the destruction of that imperishable One.

These bodies of the embodied One, which is eternal, indestructible, and boundless, are known as finite. Therefore fight, O Bharata.

It is not born, nor doth it die, nor having been, ceaseth it any more to be: unborn, perpetual, eternal and ancient, it is not slain when the body is slaughtered.

As a man, casting off worn out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Weapōns cleave it not, nor fire burneth it, nor waters wet it' nor wind drieth it away.

Uncleavable it, incombustible it, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient.

Unmanifest, unthinkable, immutable, it is called; therefore knowing it as such, thou shouldst not grieve.

91. Q.—What are the vehicles through which the soul manifests itself in its different states of consciousness?

A.—In its pure consciousness it has no vehicle or Śarīra. In its Sushupti state, the vehicle is the Kāraṇa Śarīra or the causal body : in Svapna the vehicle is the Śukshma Śarīra or the subtle body plus the causal body, and in its waking state, the vehicle is the Sthula Śarīra or physical body plus the other two.

92. Q.—What are the five Sheaths or koshas?

A.—They are the following. Annamaya kosa, or nutrimental *involutum* or the sheath of food. 2. Prāṇamaya kosa or tenuous *involutum* or the sheath of vital airs. 3. Manomaya kosa or the sheath of mind. 4. Vijnānamaya kosa or cognitional *involutum* or the sheath of intellect. 5. Anandamaya kosa or beatific *involutum* or the sheath of bliss.

93. Q.—What is Annamaya kosa?

A.—This physical body is called the Annamaya kosa or the sheath of food.

अन्नकार्याणां कौशानां समूहाऽत्र मयः कोशः (Sarvasāra Up.)

स्थात् पञ्चीकृतभूतोत्थो देहः स्थूलाऽत्र संज्ञकः ॥ (Panchadasi I. 34.)

The collection of materials that constitute the element of food is called food Sheath. Or the dense body, formed of the five gross elements is called Annamaya kosa.

94. Q.—What is Prāṇamaya kosa?

A.—Prāṇamaya kosa is the Sheath of vital airs as acting in the dense body.

प्राणादि चर्तुःशवायुभेदा अन्नमयकोशेयदा वर्त्तन्ते तदा प्राणमयः कोशः ॥ (Sarv.)

लिङ्गे तु राजसैः प्राणैः प्राणैः कर्मन्द्रियैः सह ॥ (Panch. I. 34.)

When the fourteen sorts of Vāyus into which Prāṇa is divided dwell in the Annamaya kosa, then it constitutes the Prāṇamaya kosa.

The Prāṇamaya kośa is the aggregate of the five vital airs and of the five organs of action as existing in the Linga-deha (subtle-body) : consisting of the rūjasic portion of the five elements.

95. Q.—*What is the Manomaya kosa?*

A.—The sheath of manas or sensations and desires is called Manomaya kosa.

एतत्कोशशब्दय संसन्तं मनभावि चतुर्दशकरणैरात्मा शब्दादिविषयसंकल्पादीन्धर्मान्-  
यदा करोति तदा मनोमयः कोशः ॥ (Sarva.)

सत्त्विकै धीन्द्रियैः साकं विमर्शात्मा मनोमयः ॥ (Panch. I. 35.)

When this soul dwelling in the two above vestures and using the fourteen instruments (manas, buddhi, chitta, Ahankár, five jnânendriyas, five karmendriyas) perceives sounds &c. has doubts and desires, then it is said to work in Manomaya kosa.

The Manomaya kosa consists of the Sâtvic portions of the five elements together with the five organs of sense, and has the quality of doubting.

96. Q.—*What is Vijñânamaya kosa?*

A.—It is the sheath encased in which, the soul discriminates and reasons upon the materials supplied by the manomaya kosa.

एतत्कोशचत्वयसंसन्तं तद्विशेषयो यदा भासते तदा विज्ञानमयः कोशः ॥ (Sarva)  
तैरेव साकं विज्ञानमयो धीर् निश्चयात्मिका ॥ (Panch. I. 35.)

When the soul, in contact with the above three sheaths illuminates all, by its special discrimination, it is said to work in Vijñânamaya kosa.

The Vijñânamaya kosa has the same constituent elements as the Manomaya kosa, but its quality is that of determining.

97. Q.—*What is Anandamaya kosa?*

A.—It is the sheath of bliss or the causal body.

एतत्कोशचतुर्थय संसन्तं स्वकारणात्माने वटकर्णिकायामिव वृक्षो यदा वर्तते तदा-  
नन्दमयः कोशः ॥ (Sarva.)

कारणे सत्त्वमनन्दमयो मोदादि वृत्तिभिः ॥ (Panch. I. 36.)

When in contact with the above four kosas and ignorant of its own cause, like a tree involved in its seed, the soul remains unconscious of duality, that state of the soul is called the Anandamaya kosa.

The Anandamaya kōśa is the Satva-guṇa as existing in the Causal body, with its functions of joy, satisfaction &c. (Panchadasī I. 34-36. See Taitt. Up. II. 1-5).

In the Linga-deba (subtle-body) there are two forces Jñāna-sakti (faculty of cognition) and Kriyā-sakti (faculty of action). Prānamaya kōśa is the vehicle of Kriyā-sakti, while the Jñāna-sakti manifests itself through the other two (Vidyāranya).

98. Q.—*To what do these vestures correspond in modern psychology?*

A.—The food sheath corresponds to physical body, with the physical forces of heat, light, gravitation, and magnetism. It is the mineral kingdom of nature. The second corresponds to the Life plane, which is above the physical plane, and represents the vegetable kingdom: all active functions such as of growth and reproduction of physical body belong to this sheath. The third belongs to the animal plane or the plane of passion, doubt and desire, the chief characteristics of the animal nature. The fourth belongs to the plane of intellection or Man proper: it is this that differentiates man from lower animals. The fifth is the vesture of gods in the Heaven of bliss. This is the goal of human evolution. In other words, these five sheaths correspond to the five planes of existence:—1. Mineral 2. Vegetable 3. Animal 4. Human 5. Angelic.

99. Q.—*Does not Prāna mean breath, and do vegetables breathe that you say they have Prānamaya Sheath?*

A.—Yes, Prāna means in popular language breath, but it means also life. Vegetables also have Prāna or life-fluid: because they breathe in (prāna) carbonic acid gas, and breathe out oxygen gas (apāna), they have also got samāna by which the sap is circulated throughout their trunks and branches. They possess also rudiments of the five organs of action, namely (1) they reproduce themselves (generation), (2) some have locomotion also (3) they can catch flies &c. (4) they excrete gums &c.

100. Q.—*Does the soul always function in every one of these sheaths?*

A.—No. The souls of the majority of men work with the first

three sheaths, which are well developed in all. The intellectual sheath is not fully developed in the majority. The great philosophers, artists and scientists constantly use it. While the last sheath is developed fully only by the ecstatic yogis and saints.

101. Q.—*Can these sheaths be separated one from the other?*

A.—Yes, but not completely. At death the physical vesture is completely thrown off. But the soul retains the other four sheaths.

102. Q.—*Are none of them shaken off by the soul after death?*

A.—These constitute the subtle and the causal body of the soul. The soul which has not developed highest purity and has not freed himself from the wheel of births and deaths, cannot voluntarily throw off these, till the end of kalpa. Then the subtle body of all souls is destroyed and the souls remain in their last vesture, with which they emerge again at the beginning of a new kalpa.

103. Q.—*What states of consciousness correspond with what sheath?*

A.—Roughly speaking, waking consciousness deals with all these sheaths, dreaming consciousness deals with the last three of them; for then the physical body and the Prāṇas are not under the guidance of the conscious self, and the dreamless sleep corresponds to the beatific sheath.

104. Q.—*Show in a tabular form these sheaths and their correspondences.*

*(See the annexed table).*

Kāraṇa Śārūra : Prājña & Iṣvara.		Sulkaṁśa Śārūra : Taijasa and Hiranyagarbha.		Śarīras and Jīva & Iṣvara.		Kośas or Sheaths.	Gunas or qualities.	Sakti or Forces.	Lokas or Planes.	Tatwas or elements.	C O N S T I T U E N T S .	
Anandamaya or Intuition body.	Vijnāna- maya or Reason body.	Manonaya or Desire and Pre- ception body.	Prāṇanaya or Force body.	Satwa (Trans- cendent knowledge.)	Rajas and Satwa (Ac- tive or Self- initiated cognition.)	Bhogā Sakti or Enjoyment.	Jnana or Karī Sakti or will or creative force cerebellum action.	Ichha or Karana Sakti or Desire fore. Voluntary cerebro-spinal nervous action.	Kriya Sakti or Motion force, Involuntary or Sympathetic nervous action.	Subtle elements or Tanmātras :	The Five Gross Elements :	Subtle elements or Tanmātras :
											1. Earth made up of ...	$\frac{1}{2}$ Subtle Earth + $\frac{1}{2}$ Subtle Air + $\frac{1}{2}$ Subtle Water + $\frac{1}{2}$ Subtle Fire + $\frac{1}{2}$ S. Ether.
											2. Air ...	$\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Earth + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether.
											3. Water ...	$\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether.
											4. Fire ...	$\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Ether.
											5. Ether ...	$\frac{1}{2}$ S. Ether + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire.
											FUNCTION AND LOCALITY.	
											Prāṇa or Up-breathing ...	Respiration, Chest
											Apāṇa or Down-breathing ...	Intestines, Excretion
											Vyāṇa or Back-breathing ...	Vascular System : Circulation
											Udāṇa or Out-breathing ...	Throat : Deglutition (Alimentation).
											Samāṇa or On-breathing ...	Navel : Assimilation
											COLOR.	
												Ruby or Blood-red color (Arterial blood).
												Crimson इङ्गमापः (Venous blood).
												Pure white like light (Archis).
												Pure whitish (आपान्त्र) gray.
												Milk white (lacteal circulation).
											Karma Indriyas or organs of actions ...	
											1. Voice. 2. Hands. 3. Feet. 4. Excreting. 5. Generation.	
											Jñāna Indriyas or organs of Perception ...	1. Sight. 2. Hearing. 3. Taste. 4. Smell. 5. Touch.
											Antar Indriyas or organs of Ideation. ...	1. Manas or co-gitation. 2. Buddhi or Determination. 3. Chitta or Memory. 4. Ahankāra or Egoity.
											Subject—Consciousness or Abstract ideas. This is the Jivātmā of the Naiyāyikas, and the Ahamtatva of the Sāṅkhya.	
											The Sat-chid-Ānanda Ātma or the Self free from all upādhis or determining limitation. It is, according to some, no <b>body</b> but Brahman Itself. See Vedānta Sūtras 1. 1. 12.	



## CHAPTER IV.

## Karma and Re-birth.

105. Q.—*What is Karma?*

A.—The literal meaning of the word is ‘an action’. In technical language it means “any action voluntarily done, with a motive.”

**क्रियमाणेन्द्रियैः कर्माण्यहं करोमि त्यध्यात्मनिष्ठतयाकृत कर्मेव कर्म ॥**

106 Q.—*How many kinds of karmas are there?*

A.—Three. Nitya, Naimittika and Kâmya.

107. Q.—*What are the Nitya Karmas?*

A.—They are obligatory (Nitya) duties, which every person must perform, the omission of which produces sin, though the doing of which does not produce merit (karma); such as the five daily sacrifices. **नित्यानि अकरणे प्रत्यवायसाधनानि, सन्ध्यावन्दनादीनि ॥**

108. Q.—*What are the five daily sacrifices?*

A.—**बलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियां ।**

**भूतपित्रमरब्द्धमनुष्याणां महामखाः ॥** Yâjnavalkya I. 102.

The five great sacrifices are, first, Bhutajajña or duty towards all creatures, which is done by giving food, morning and evening to lower animals and degraded men; second, Pitri-jajña, or ancestor-worship, by offering oblations to the departed manes or Fathers, and remembering their great deeds; thirdly, Deva-jajña or sacrifice to the Devas by offering homa-oblations in fire; fourthly Brahma-jajña or studying the Vedas; and lastly, Manushya-jajña or honoring and feeding the guest.

109. Q.—*What are the Naimittika karmas?*

A.—Duties which are obligatory under certain circumstances only; or an occasional duty; such as the ten sanskâras or sacraments.

**नैमित्तिकानि पुत्रजन्मादि-भनुवन्धीनि जात-इष्ट्यादीनि ॥**

110. Q.—What are the ten Sacraments ?

A.—गर्भधानमृतौ पुसं: सवनं स्पन्दनात्पुरा ।

षष्ठेष्टमे वा सीमन्तोमास्येते जातकर्म च ॥

अहन्येकादशो नाम चतुर्थे मासिं निष्क्रमः ।

षष्ठेऽन्नप्राशनं मासि चूडा क्रार्या यथाकुलम् ॥

एवमेनः शम याति बीजग्रभसमुद्ध्रवम् ।

तूष्णीमेताः कियाः स्त्रीणां विवाहस्तु समन्वकः ॥

गर्भाष्टमेऽष्टमे वाढे ब्राह्मणस्योपनाशनम् ।

राजामेकादशो सैके विशामेके यथाकुलम् ॥

1. In season the garbhādhana (or the ceremony of conception), 2. before the quickening the punsabana ceremony (or the ceremony of having a male child), 3. in the sixth or the eighth month the simanta, (or parting of the hair of the head and to so arrange it as to indicate that the woman is *enciente*), 4. on delivery, the jātakarma (or birth ceremony).

5. On the eleventh day the nāmā ceremony (or naming the child), 6. on the fourth month the niskraman, (showing the child to the sun) 7. on the sixth month the annaprasana (giving cooked food to the child), 8. and choorakarana (tonsure) is to be performed according to the family usage.

By this the sin produced from the seed and the embryo is destroyed. These ceremonies in case of women are performed in silence, their marriage is with the mantra.

9. In the eighth year of conception or in the eighth (year of) birth the upanayana ceremony of the Brahmana, of the Kshatriyas in the eleventh, of the Vaishyas in the twelfth. Some say according to the family custom. The tenth sacrament is marriage. Yajnavalkya II. 11. 12. 13. 14.

111. Q.—What is a kāmya karma (optional action) ?

A.—An act performed for some particular object, and with a view to future fruition : as the Jyotishtoma sacrifice made in order to get to heavenly regions &c. काम्यानि स्वर्गादि-हृष्टसाधनानि इयोतिष्ठामादीनि ॥

112. Q.—What is the other meaning in which the word karma is generally used?

A.—It means also the universal law of action and re-action,—“a causation operating on the moral as well as on the physical and other planes: what a man sows that must he reap”.

113. Q.—*What are the various terms by which this Law is called?*

A.—Fate, Destiny, Adrishta, Apûrva, and Prârabdha.

114. Q.—*How many kinds are the fruits of Karma?*

Ans.—Three: Sanchita, Prârabdha, and Agâmin.

115. Q.—*What are the Sanchita-Karma-Phalas.*

Ans.—अनन्तकोटिजन्मनां बीजभूतं सत् यत् कर्मजातं पूर्वार्जितं तिष्ठति तत् संचितं ज्ञेयम् ॥

The aggregate of Karmas wrought previously, that exist as the seed (or potential cause) of an infinite millions of births, is known as Sanchita. (Tatwabodha)

116. Q.—*What is Prârabdha?*

इदम् शरीर मुत्पाद्य इहलोकं एवं सुखदुःखाविप्रदं यत् कर्म तत् प्रारब्धम्, भोगान् न एवं भवति । प्रारब्धकर्मण भोगादेव क्षय इति ॥

The Karma that generating this body yields forth pleasure and pain &c, in this region is called Prârabdha: it comes to an end by enjoyment (i. e. fruition). For it is said ‘the destruction of Prârabdha Karma comes through enjoyment alone’.

117. Q.—*What is Agâmin.*

ज्ञानोत्पत्त्य नन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते ॥

That Karma is called Agâmin, which appears as virtue and vice performed by the body of a sage, after the dawning of knowledge (on him).

118. Q.—*Does this law teach fatalism?*

A.—No. As the pleasures and pains experienced in any life are the fruits of one's own actions, it follows as a logical consequence, that *fresh* and new actions can sometimes totally *destroy* and sometimes counteract, the effects of past actions and prevent their manifestation.

119. Q.—*What Karmas can be destroyed?*

A.—The Sanchita Karmas can be so destroyed.

“अप्रवृत्ते फले एव पूर्वे जन्मान्तरसञ्चिते अस्मिन्नपि च जन्मनि प्राक् ज्ञानोत्पत्तेः सञ्चिते सुकृतदुष्कृते ज्ञानाधिगमात् क्षीयते”

“Former works, i. e. works whether good or evil, which have been accumulated (sanchita) in previous forms of existence as well as in the current form of existence before the origination of knowledge, are destroyed by the attainmant of knowledge”. (Vedanta-Sûtra IV. 1. 15 Sankara).

120. Q.—*What cannot be destroyed?*

A.—The Prârabdha actions.

न तु आरब्धकार्ये सामिभूतफले यायमेतत् ब्रह्मज्ञानायतनं जन्म निर्भितं ।

“Those works, on the other hand, whose effects *have begun* (Prarabdha) and whose results have been half-enjoyed—i. e. those very works to which there is due the present state of existence in which the knowledge of Brahman arises—are not destroyed by that knowledge”. (*Ibid*) Their effect must be either *suffered* or *counteracted*.

121. Q.—*How can the Sanchita Karmas be destroyed?*

A.—By the knowledge of Brahm, or by the proper discharge of nitya duties. (*Ibid*. IV. 1. 16).

122. Q. *How can Agami Karma be destroyed?*

A.—By knowledge: like sanchita. However there is no connection of the knower with Agami karma: like waters on the petals of a lotus. आगामिकर्मभवि ज्ञानेन नश्यति ॥ किञ्च आगामि कर्मणाम् नलिनी-दलगत जलवत् ज्ञानिनां संबन्धो नास्ति ॥ (Tatwabodha)

123. Q.—*What is the difference between the Nitya and Kâmya works in this respect?*

A.—The Nitya works subserve mediately final release, but not so the Kamya (*Ibid*. IV. 1. 16-18).

124. Q.—*Has not the belief in the doctrine of karma made Indians fatalists?*

A.—To a certain extent it has: but it is the result of misunderstanding this law, which has made ignorant people confound karma with kismat. Our wise men have always taught the contrary.

ह्यस्तनो दुष्ट आचार आचारणाद्य चारुणा ।  
यथाशु शुभतामेति प्राक्तनं कर्म तस् तथा ॥  
ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽयतनं बलात् ।  
सर्ववा पुरुषस्पन्दस्तत्रानुद्वेगवान् जयी ॥  
द्वयोराद्यतनस्यैव प्रत्यक्षाद् बलिता भवेत् ।  
दैवं जंतु यतो यर्त्नबौलो यूनेव शक्यते ॥

Just as the effects of an evil work performed yesterday may be counteracted by a good work done to-day, so one can make amends for the work done in his previous lives.

Amongst the works of this life and those of the previous life, the works of this life have greater power generally, on account of their being visible; just as a young man can easily conquer a boy, so the mature works of this life can conquer the weak works of the past.

Sometimes the works of this life destroy the works of the past life, sometimes on the contrary the past life overcomes the works of this life. The rule is that the stronger always conquers. *Yogavashishtha Mumuksha VI. 5, 18 and 19.*

125. Q.—*Do the karmas themselves produce their effect?*

A.—No. Isvara or God ordains the fruits of action. He rewards and punishes all according to their merits and demerits, for actions themselves are unintelligent and cease as soon as done.

कर्मैव फलदं यद्वा कर्माद्वाधित ईश्वरः ।  
अपूर्वावान्तरद्वारा कर्मणः फलवानृता ॥  
अचेतनात् फलासूतेः शास्त्रीयात् पूजितेश्वरात् ।  
कालान्तरं फलोत्पत्तेनार्पूर्वपरिकल्पना ॥

एषत्येव सायु कर्म कारयति तं यमेभ्यो लोकेभ्य उत्तिनीषते एष उ एवासायु कर्म  
कारयति तं यमध्यो निनीषते ॥

यो यो यां यां ततुं भन्तः श्रद्धयाऽर्चितुमिच्छति ।  
 तस्यतस्याचलां श्रद्धां तमेव विदधाम्यहं ॥  
 स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।  
 लभते च ततः कामान् मयैव विहितान् हितान् ॥  
 सर्ववेशान्तेषु चेष्वरहेतुकां एव सृष्टयो व्यपदित्यन्ते । तदेव चेष्वरस्य फलहेतुर्व्य यत्  
 स्वकर्मानुरूपाः प्रजाः सृजति, विचित्रकार्यानुपपत्त्यादयोऽपि दोषाः कृतप्रयत्नोपेक्षस्वादी  
 नश्वरस्य प्रसङ्ग्यन्ते ॥

"Does Karma itself produce its fruit or God allots the rewards and punishments according to one's actions? (The followers of Jaini hold) that Karma itself produces the fruit through an invisible power called Apûrva. The unintelligent Karma however has no such power to produce fruit. But the God—the adorable One allots the fruits of actions, and so there is no necessity of believing in an invisible entity called Apûrva.

He makes him whom He wishes to lead up from these worlds do a good deed; and the same makes him whom He wishes to lead down from these worlds do a bad deed. Kau. Up. III. 8.

Whosoever seeketh to worship with faith any such semblance, I verily bestow the unswerving faith of that man.

He, united to that faith, seeketh the worship of such a one, and he obtaineth these desires, I verily decreeing the benefits. Gita VII. 21, 22.

All Vedânta-texts moreover declare that the Lord is the only cause of all creation. And his creating all creatures in forms and conditions corresponding to and retributive of their former deeds, is just what entitles us to call the Lord the cause of all fruits of actions. And as the Lord has regard to the merit and demerit of the souls, the objections raised above—as to one uniform cause being inadequate to the production of various effects, &c.—are without any foundation. Vedanta. Sankar. III. 2. 41.

126. Q.—*Is this Iswara an extra-cosmic Deity?*

A.—No. He is in all: and dwells within the Human soul.

अग्निमूर्द्धा चक्षुषी चन्द्रमूर्यो दिशः प्रोत्ते वाग्विवृताश्च वेदाः । वायु प्राणो हृत्यं  
विश्वस्य पद्मां पृथिवी ह्येष सर्वमूनान्तरात्मा ॥ Mund II. 1. 4.

Fire is His head, the sun and moon His eyes, the regions His ears, the open Vedas are His voice, the air is His vital breath, whole world is His heart, the earth springs from His feet, for this is the Inner soul of all living things.

प्राणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन् विद्वान् भवते नातिवादी । आत्मकीड  
आत्मरतिः क्रियावानेष ब्रह्मविशं वरिष्ठः ॥ Mund up III. 1. 4.

This Iswara is the living breath that variously manifests itself in all living things. Knowing him, the sage ceases to speak of many things; his sport is in the Self, his joy is in the Self, his action is relative to the Self, and he is the best of those that know the Self.

127. Q.—What is the result of karma?

A.—Rebirth—Good karma leading to incarnation into higher spheres, bad karmas into lower.

धर्मेण गमनमूर्ध्वं, गमनमधस्ताङ्गवयधर्मेण ।  
ज्ञानेन चापवर्गो, विपर्ययाविष्वते बन्धः ॥

By virtue (is obtained) ascent to higher planes; by vice, descent to the lower, from wisdom (results) beatitude; and bondage from the reverse. (Sâṅkhyakarika 44)

यावत्र क्षीयते कर्म शुभं वाशुभेव वा ।  
तावत्र ज्ञायते मोक्षो नृणां कल्पशतैरपि ॥  
यथा लौहमैयः पाशैः पाशैः स्वर्णमैरपि ।  
तथा बद्धो भवेऽजीवः कर्मभिश्चाशुभैः शुभैः ॥  
कुर्व्वाणः सततं कर्म कृत्वा कष्टशतान्यपि ।  
तावत्र लभते मोक्षं यावत् ज्ञानं न विन्दति ॥

So long as karmas, whether good or bad, are not exhausted, men do not attain Moksha or release even in hundreds of kalpas.

Both good and bad karmas bind tight the jîva in their chains; one is a chain of gold, the other is that of iron.

A man may always do karmas suffering great pains, but release will not be got by him, so long as wisdom is not attained.

Mahanirvânatantra XIV. 109 to 111.

128. Q.—*How is this wisdom to be attained?*

A.—By reflecting over the True or Brahm or by doing action without any desire of reward.

ज्ञानं तत्त्वविचारेण निष्कामेणापि कर्मणा ।

जायते क्षीणतमसां विदुषां निर्मलात्मनाम् ॥

129. Q.—*How is emancipation attained?*

A.—Through wisdom, devotion to God and His grace.

ईश्वरः सर्वभूतानां हृदयोऽर्जुन तिथिः ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायथा ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्त्यसि शाश्वतम् ॥

मन्मना भव मद्भन्नो मद्याजी मां नमस्कुरु ।

मांसवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं स्वां सर्वपोषभ्यो मोक्षयिष्यामि मा शुचः ॥

Isvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyâ (power) causing all beings to revlove, as though mounted on a potter's wheel. Flee unto Him for shelter with all thy being, O Bhârata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place.

(Place) the Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to me.

Renouncing all Dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins. Gita XVIII. 61, 62 and 65, 66.

130. Q.—*Accompanied with what body does the soul migrate?*

Ans.—With the astral body (Sukshma Sarira or Linga Deha).

पूर्वोत्पन्नमसक्तं नियतमहवादिसूक्ष्मपर्यन्तम् ।  
संसरति निश्चमोगं भावैरधिवासिततं लिङ्गम् ॥

The mergent, subtle (astral) body,—formed primevally, unconfin'd, permanent, composed of *Buddhi* and the rest down to the primary elements,—migrates, is without enjoyment, and is invested with dispositions. (S. Kârikâ 40.)

131. Q.—What is the composition of this Linga Deha ?

Ans.—Astral Body is composed of *Buddhi* and the rest, down to the primary elements. That is to say, it is an aggregate of *Buddhi* *Ahankâra*, the eleven senses and the five primary elements, and as such it is specific, being endowed with the properties of calmness, restlessness and dulness.

132. Q.—Can a *Sukshma Sarîra* remain without a specific body ?

Ans.—No. As a shadow cannot subsist without a substance, so this Linga Deha.

चित्रं यथाश्रयमृते स्थापन्वादिश्यो विना यथा च्छाया ।  
तश्चिना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥

As a painting stands not without a ground, nor a shadow without a stake, so neither does the *Linga* (*Buddhi* &c.) subsist supportless without a specific (body). (S Kârikâ 41.)

133. Q.—Illustrate the state of *Linga-Deha* in life and in its migrations to higher spheres of recompense ?

Ans.—The *Linga-Deha* may be likened to electricity. In life of ordinary people it is like electricity pent up in a magnetic steel (= physical body). It moves round and round the steel, but cannot go beyond it. By yoga it can be liberated and then it is like electricity which moves along a wire to any distance where a wire may go. After death and in *Preta-loka*, the *Linga-Deha* is like electricity moving through air, using the air as its vehicle. It is then like wire-less telegraphy. In Heaven (*Svarga loka*) the *Linga Deha* is like electricity moving in space, it uses then the spatial matter (ether) for its vehicle. It is in this vehicle that the electricity travels from the sun to the Earth. In fact, the *Linga-Deha*, like

electricity, must have some specific body, gross or subtle, to manifest itself. At Pralaya and on liberation (mukti), the Linga-Deha is dissipated, just as electricity may be dissolved into another force (light or heat) and remain no longer electricity.

134. Q.—*What is the nature of this specific body?*

Ans.—When on earth, this specific body is of blood, bones, &c called the dense or physical body; after death this specific body consists of subtler physical elements (light, electricity—ether).

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृत्तोति ।  
क्रियागुणं रात्मगुणैश्च तेषां संयोगेऽतुरपरोऽपि दृष्टः ॥

The embodied soul invests a variety of bodies, supersensible and sensible, with the lasting influence of its works in earlier embodiments; and, according to the nature of its works and the nature of its bodies, is united with some fresh body, and seems to be another. (Śvetaśvatara V. 12.)

135. Q.—*Can this Linga-Deha assume various shapes.*

Ans.—Yes. It can be trained to assume various forms—sensible and supersensible.

पुरुषार्थेऽतुकमिवं निमित्तनैमित्तिकप्रसङ्गेन ।  
प्रकृतेर्विभुत्वयोगान्नदवद्यविष्ठते लिङ्गम् ॥

Formed for the sake of the spirits' purpose, the Astral Body plays its parts like a dramatic actor, on account of the connection of means and consequences, and by union with the predominant power of Nature.

That is to say, as a dramatic actor, occupying different stages, plays severally the parts of Parusrāma, Yudhishtīra, Vatsarāja so does the astral body occupying various gross bodies, play the part of man, brute, or plant. Sankhyā Kārikā 42.

136. Q.—*What forms may the Linga-Deha of a holy person assume after death?*

Ans.—It may assume the form of a Deva or a shining one.

तथथा पेशस्त्वारी पेशसा मात्रासुपादायान्यन्नवतरं कल्याणतरं रूपं ततुत एवमेवाय-  
मात्मेन शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते पितृयं वा  
गान्धर्वं वा ऐत्रं वा प्राजापत्यं वा ब्राह्मणं वाऽन्येषां वा भूतानाम् ॥

And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajāpati, or like Brahma or like other beings (Brihadāraṇyaka IV. 4).

137. Q.—How many grades of Devas are there ?

Ans.—There are eight gradcs of Devas.

अष्टविकल्पो दैवस्त्वैर्यग्योनश्च पञ्चधा भवति ।

मानुषस्त्वैकविधः, समासतो भौतिकः सर्गः ॥

The divine class has eight varieties, the lower animals, five, mankind is single in its class; thus briefly is the world of living being.

The eight divine varieties are the Brāhma, the Prājāpatyā, the Aindra, the Paitra, the Gāndharva, the Yāksha, the Rākshasa, and the Paiśācha.

The five varieties of lower animals are quadrupeds (other than deer), deer, birds, creeping things, and the immovable trees &c.

Mankind is single—not containing sub-divisions.

138. Q.—In what do the Devas differ ?

Ans.—In the amount of their bliss.

There is the following computation of beatitude: Let there be a youth, a good youth, versed in the Veda, an able eacer, hale and strong, and let the whole earth, full of wealth, belong to him. This is one human bliss. A hundred of these human beatitudes are the one bliss of the man that has become a Gandharva and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes of the man that has become a Gandharva, are the one bliss of the divine Gandharvas, and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes

of the divine Gandharvas, are the one bliss of the Pitrîs and so on of Devas, Indras, Brihaspati, Prajâpati and Brahman. Tait. Up. II. 8.

139. Q.—*How many Higher planes are there to the physical?*

A.—Six, namely :—Bhuvah, Swah, Mahah, Janah, Tapas, Satya. Kârikâ 44.

140. Q.—*What are the two Paths on which the souls of the good go after leaving the gross body at death?*

Ans.—Pitriyâna—the Path of the Fathers; and Deva-yâna—the Path of the Shining Ones.

अग्निर्जोतिरहः शुक्रः षष्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छति ब्रह्म ब्रह्मविदो जनाः ॥  
धूमोराच्रिस्तथा कृष्ण षष्मापा इक्षिणायनष्ठ ।  
तत्र चान्द्रमसं इयोतिर्योगी प्राप्य निवर्त्तते ॥

Fire, light, day-time, the bright fort night, the six months of the northern path—then, going forth, the men who know Brahman go to Brahman. Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogi, obtaining the moonlight, returneth. (Gitâ. VIII. 24-25).

Those who know this and those who in the forest follow faith and austerities go to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightening. There is a person not human. He leads them to Brahman. This is the path of the Devas.

But they who living in a village practise sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That

is soma, the king. Here they are loved by the Devas, yes, the Devas love them.

Chand. Up. V. 1. to 4.

141 Q.—What is the fate of the soul when it has exhausted the good works in Heaven?

Ans.—It returns again to this physical world.

तस्मन्यावत्सम्पात्पुरित्वाऽयैतमेवाध्वानं पूनर्निर्वर्त्तते यथेतमाकाशमाकाशाद्वायुं  
वायुर्भूत्वा धूमोभवति धूमोभूत्वाऽभ्रं भवति ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्ति-  
लमाशा इत जायन्तेऽतोवै खलु दुर्निष्पततरं यो यो ह्यन्नमन्ति यो रेतः सिञ्चति तद्यु  
एव भवति ॥

Having dwelt there, till their (good) works are consumed, they, return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist.

Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees sesamum and beans. From thence the escape is beset with most difficulties. For whoever the person may be that eat the food, and beget offspring, he hence forth becomes like unto them.

Chandogya Up. V. 10. 5. to 6.

तदेव सन्तः सह कर्मणौति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य  
यत्किञ्चेह करोत्ययं ॥ तस्माद्वाकात्पुनरेत्यस्मै लोकाय कर्मण इति नुकामयमानः ॥

To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action.

142. Q.—Does the soul exhaust all its past works before it descends for re-incarnation?

A.—No. It descends with a remainder.

कृतात्ययेऽनुशयवान् दूष्टस्मृतिं यांयथेतमनेवङ्गच ॥

On the passing away of the works (the soul descends) with a remainder, according to Scripture, and Smriti as it went (i. e. passing through the same stations) and not thus (i. e. in the inverse order). Ved. S. III. 1. 8.

143. Q.—*Souls go to heaven to obtain a complete requital of their works, how can they return with a remainder?*

A.—All works may be divided into two classes, works performed for the sake of the heavenly world; and works other than those. The fruits of the first set of works are enjoyed completely in heaven. The remaining other set of works, whose fruits are to be enjoyed in this world, constitute the so-called Anusaya or remainder, with which the soul redescends.

आसुष्मिकफले कर्मजाते उपभोक्ते भवशिष्टमैहिककलं कर्मान्तरजातं अनुशयस्त-  
दृन्तोऽवरोहन्तीति ॥

144. Q.—*What is the nature of those works for the requittal of which the soul returns to this world?*

A.—All our high aspirations and divine longings find their complete requittal in heaven. The soul comes back to this earth for the requittal of those works which were done with a worldly motive.

145. Q.—*Do all souls go to heaven?*

Ans.—No. The souls of those persons who never performed any act of Self-sacrifice, go to Samyamavain or the region of punishment.

146. Q.—*What is the mode of descent from heaven?*

A.—They return again the way they came &c. See above Q. 141.

147. Q.—*What is meant by the soul becoming ether &c? Does it become identified with them?*

A.—No. It does not become identical with them, it only passes into a state of similarity to ether. When the body, consisting of Astral light which the soul had assumed in the sphere of the moon, or mental plane, for the purpose of enjoyment, dissolves at the time when that enjoyment comes to an end, then it becomes subtle like ether,

passes thereupon into the power of the air, and then gets mixed with smoke &c. (Ved. S. III. 1. 22.)

148. Q.—*Whether the souls really pass over into plants &c. and enjoy their pleasures and pains?*

A.—No. They enter merely into a state of conjunction with the body of plants &c.

The souls to which a remainder attaches enter merely into conjunction with rice-plants, &c, which are already animated by other souls, and do not enjoy their pleasures and pains.

अन्यैर्जीवैरभित्तेषु त्रीयादितु संसर्गमात्रमनुशयिनः प्रतिपद्यन्ते न तत्सुखदुःख भाजो भवन्ति पूर्ववत् ॥ Vedânta Sûtra, III 1. 24.

149. Q.—*What becomes of the soul after this?*

A.—After that (there takes place) conjunction (of the Soul) with him who performs the act of generation.

150. Q.—*Can a man know, what was his past life and what would be his future life?*

A.—Sometimes he can, if he attends to his dreams.

This same self has two stations: any given present embodiment, and the embodiment that is next to follow. And there is a third place: the state intermediate between the two—the place of dreams. Standing in the place of dreams, it sees both these stations, this embodiment and the embodiment next to come. In the place of dreams it steps on to the path it has made itself to the next embodiment, and sees the pains and pleasures that have been in earlier lives and are to be in after-lives.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इद्भ्यु परलोकस्थानज्ञच; सन्ध्यं तृतीयं स्वप्नस्थानं ॥ तस्मिन्सन्ध्ये स्थाने तिष्ठन्ते उभे स्थाने पश्यतीद्भ्यु परलोकस्थानज्ञच ॥ अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाकसमाक्रम्योभयान् पाप्मन आनन्दांश्च पश्यति ॥ Brid. Up. IV. 3. 9.

151. Q.—*Can the Human soul visit the higher spheres?*

A.—Yogis can voluntarily do so. Ordinary men do so occasionally in dreams. Ibid IV. 3. 12.

## CHAPTER V.

## The Rules of Conduct.

152. Q.—What are the various stages of life through which a Hindu passes from his birth to his death?

Ans. Four: namely, Student, (Brahmacharya), House-holder (Grihastha), Hermit (Vânaprastha) and Sannyâsi.

153. Q.—Are all these four âsramas observed in this age?

Ans. In this age there are really only two âsramas:—house-holder and sannyâsa.

चत्वारः कथिता वर्णा आश्रमा अपि सुव्रते ।  
 आचाराश्चापि वर्णानाम् आश्रमाणां पृथक् पृथक् ॥  
 कृतदौ ; कलिकाले तु वर्णाः पंच प्रकीर्तिताः ।  
 ब्राह्मणः धत्रियो वैश्य शूद्रः सामान्य एव च ॥  
 ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये ।  
 गर्हस्थो भिक्षुकश्चैव आश्रमौ हौ कलौ युगे ॥

Four castes as well as four âsramas were known in the first three Yugas, with their distinctive rules of Good Behaviour for each caste and stage: but in this Kaliyuga there are five castes, namely the Brâhmaṇa, the Kshatriya, the Vaishya, the Sûdra, and the Sâmânya or the common caste.

Of all these castes there are two Ashramas or stages of life.

In this age there is no Brahmacharya Ashrama nor any Vânaprastha Ashrama. In this Kali age there are only two Ashramas, the Grihastha and the Bhikshuka.

MAHÂNIRVÂNATANTRA VIII. 4, 5 & 8.

154. Q.—What are the duties of a house-holder in his different periods of life?

विद्यामुपर्जनेयत् बाल्ये धनं दारांश्च यौवने ।  
 प्रौढे धर्म्याणि कर्माणि चतुर्थं प्रवर्जेत् सुधी ॥

In his early age, he should acquire knowledge, in his youth he should acquire wealth and marry, in his maturer age, he should perform religious duties, and in his fourth age he should wander forth as a Sannyasi.

MĀHANIRVĀNTANTRA VIII, 16.

155. Q.—Can a person become a Sannyasi in his youth?

Ans. No, generally not..

मातरं पितरं वृद्धं भार्याऽचैव पतित्रताम् ।

शिशूञ्च तनयं हित्वा नावधृताश्रमं ब्रजेत् ॥ Ibid VIII. 17.

Abandoning an old father and mother or a devoted wife or a minor child, one should never enter the Sannāya stage.

मातृन् पितृन् शिशून् द्वारान् स्वजनान् बाल्यवानपि ।

यः प्रत्रजेत हित्वैतान् स महापातकी भवेत् ॥ Ibid. VIII. 18.

He who becomes a Sannyāsi, abandoning father, mother, child, wife, kinsmen and relatives, becomes a great sinner.

156. Q.—What are the chief duties of a house-holder?

Ans.

ब्रह्मनिष्ठो गृहस्थः स्वात् ब्रह्मज्ञानपरायणः ।

यदृथत् कर्मम् प्रकुर्वीत तद्ब्रह्मणि समर्पयेत् ॥ Ibid. VIII. 23.

The house-holder should be devoted to the Supreme God, and aspire for divine knowledge. Whatever action he should do, he should offer it to the Supreme Brahman.

न निथ्याभाषणं कुर्यात् न च शाटयं समाचरेत् ।

देवतातिथिपूजासु गृहस्थो निरतो भवेत् ॥ Ibid. VIII. 24.

He should not tell falsehood nor deal in duplicity, he should be constantly engaged in worshipping gods, parents and the guests.

मातरं पितरञ्चैव साक्षात् प्रत्यक्षेवताम् ।

मत्वा गृही निष्पेत सदा सर्वप्रयत्नतः ॥ Ibid. VIII. 25.

The mother and the father, these are the visible manifest deities, thinking them as such, let the house-holder serve them always with due attention.

गृहस्थो गोपयेदारान् विद्यामध्यासयेत् सुतान् ।

पैषयेत् स्वजनान् बन्धून् एव धर्मः सनातनः ॥ *Ibid.* VIII. 35.

He should protect his wife, educate his sons, maintain his kinsmen and friends, this is the ancient religion.

जनन्या वर्द्धितो इहो जनकेन प्रयोजितः ।

स्वजनैः शिक्षितः प्रीत्या सोऽधमस्तान् परित्यजेत् ॥ *Ibid.* VIII. 36.

This body was nourished by the mother, produced by the father and trained by the kinsmen with great affection, therefore he who abandons them is a wretch.

तनः स्वधर्मनिरतान् एकग्रामनिवासिनः ।

अभ्यागतातुदासीनान् गृहस्थः परिपालेयत् ॥ *Ibid.* VIII. 49.

Steadily he should maintain the persons belonging to his own religion, his co-villagers, the strangers and the ascetics.

निद्रालस्थ देहयतं केशविन्यासमेव च ।

जासक्तिमशने वस्त्रे नातिरिक्तं समाचरेत् ॥ *Ibid.* VIII. 51.

He should not be addicted to sleep or laziness, nor to physical comforts and the embellishment of his body. He should not have too much attraction either for food or for dress.

युक्ताहारो युक्तानिद्रो भित्वांसितमेथुनः ।

स्वच्छु नम्रः शुचिर्ईशो युक्तः स्यान् सर्वकर्मसु ॥ *Ibid.* VIII. 52.

He should be moderate in his food, moderate in sleep, and in his speech, he should keep the passions under restraint, he should be simple and pure, modest, dexterous and energetic in every work.

शुरः शत्रौ विनीतः स्यान् वान्धवे गुहसन्निधौ ।

जुगुप्तितान् न मन्येत नावमन्येत मानिनः ॥ *Ibid.* VIII. 53.

He should be brave towards his enemies, and humble before his kinsmen and elders, he should not honor the wicked persons nor should he show disrespect to the honored ones.

स्वीयं यशः पौरुषञ्च गुप्तेय कथितञ्च यत् ।

कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥ *Ibid.* VIII. 56.

He should not divulge his own fame or prowess, or secrets told to him, or what he has done for the benefit of another.

विद्याधनयशोधर्मान् यतमान उपार्जयेत् ।

व्यसनञ्चासतां संगं मिथ्याद्वाहं परित्यजेत् ॥ *Ibid* VIII. 58.

He should abandon vain quarrels, the company of bad persons and indulgence of all sorts. He should acquire with great energy religious merit, fame, wealth, and learning.

सत्यं मृदुं प्रियं धीरो वाक्यं हितकरं वेदेत् ।

वात्मौत्कर्षन्तथा निन्दां परेषां परिवर्जयेत् ॥ *Ibid* VIII. 62.

He should say what is beneficial to others, what is pleasant, what is sweet but always truth. He should not indulge in vain glory of his own self or utter slander about others.

157. Q.—*What are the duties of a son to his parents?*

भासनं शयनं वस्त्रं पानम्भोजनमेव च ।

तत्त्वसमयमाज्ञाय मात्रे पित्रे नियोजयेत् ॥ *Ibid* VIII. 28.

The son should give to his father and mother, seat, dresses, food and drink at the proper time, whenever they ask for these.

श्रावयेन्मृदुलां नार्णी सर्वदा प्रियमाचेत् ।

पित्रोराज्ञानुसारी स्थात् सत् पुत्रः कुलपावनः ॥ *Ibid* VIII. 29.

He should speak sweet words, always do what is pleasant to them, be obedient to his parents, for such a son is the glory of the family.

बौद्धयं परिहासञ्च तर्जनं परिभाषणम् ।

पित्रारम्भे न कुर्वीत वशीच्छेदात्मनो हितम् ॥ *Ibid* VIII. 30.

He should not be haughty, or arrogant in their presence, nor laugh or rebuke any one, or abase any body ; if he wants his own good.

मातरं पितरं वीक्ष्य नत्वोच्चिष्ठत् ससम्ब्रह्मः ।

विनाज्ञया नोपविशेत् संस्थितः पितृशासने ॥ *Ibid* VIII. 31.

He should rise up respectfully, and bow to them whenever he sees his father or mother. He should not sit down without their

permission ; he should always remain under the command of his father.

मातरं पितरं पुत्रं दारानतिथिसोद्धरन् ।

हित्वा गृही न भुज्जीयात् प्राणैः कण्ठगतैरपि ॥ *Ibid* VIII. .33

The house-holder should not eat under any circumstances without having first fed his father, mother, son, wife, brother and guests. •

वज्चयित्वा गुरुन् बन्धून् यो भुडन्ते सोदरम्भरः ।

इहव लोके गर्हेऽसौ परत्र नारकी भवेत् ॥ *Ibid* VIII. 34.

He who takes his food without feeding his elders and friends, that selfish man becomes despised in this world and goes to hell in the next.

158. Q.—*How should a husband treat his wife ?*

Ans.—

न भार्यान्ताडयेत् क्वापि मातृवत् पालयेत् सदा ।

न यजेत् घोरकटेष्वपि यदि साध्वी पतिव्रता ॥ *Ibid* VIII. 39.

He should never chastise his wife, but should always maintain her like a mother, even under greatest affliction he should never abandon a chaste and dutiful wife.

स्थितेषु स्वीयशरेषु स्त्रियमन्या न संम्पृशेत् ।

दुष्टेन चेतसा विद्वान् अन्यथा नारकी भवेत् ॥ *Ibid* VIII. 40.

The wise householder should not even think with evil mind of another's wife, for by so doing he incurs sin.

विरले शयनं वासं यजेत् प्राज्ञः परस्त्रिया ।

अयुक्तभाषणञ्चैव स्त्रियं शौर्यं न दर्शयेत् ॥ *Ibid* VIII. 41.

He should not sit or dwell with another's wife in a solitary place, and should not speak harsh words to his wife nor treat her cruelly.

धनेन वाससा प्रेम्मा श्रद्धयामृत भाषणैः ।

सततं तोषयेत् दारान् नाप्रियं क्वचिदाचरेत् ॥ *Ibid* VIII. 42.

He should always satisfy his wife by giving her presents, dresses and money, and also by love, respect and pleasant words, but he should never behave unkindly towards her.

यस्मिन्नेर महेशानि तुष्टा भार्या पतित्रता ।

सर्वो धर्मः कृतस्तेन भवतीप्रिय एव सः ॥ *Ibid VIII. 44.*

O! Goddess! a man who is loved by his chaste wife, has acquired all merits and becomes thy beloved.

159. Q.—What are the duties of a wife?

Ans.—

न तीर्थेसेवा नारीणां नोपवासादिकाः क्रियाः ।

नैव ब्रतानां नियमो भर्तुः शुश्रूषणं विना ॥ *Ibid VIII. 100.*

The truest duty of the wife is to serve the husband and not going to pilgrimages or keeping fast, or performing vows, unless with the husband's permission.

भर्त्तव योशितां तीर्थं तपो दानं ब्रतं गुहः ।

तस्मात् सर्वात्मना नारी पतिसेवां समाचरेत् ॥ *Ibid VIII. 101.*

The husband is to a woman her pilgrimage, her austerities, her alms giving, her vows and her preceptor. Therefore should a wife serve her husband with all her soul.

पत्युः प्रियं सज्जा कुर्यात् वचसा परिचर्यथा ।

तदज्ञानुचरी भूत्वा तोषयेत् पतित्रान्धवान् ॥ *Ibid VIII. 102.*

Let her always do what is pleasant to her husband, both by serving as well as by speech, and always remain obedient to his command and respect his kinsmen.

160. Q.—How should a householder treat his sons.

A.—चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता ।

ततः षोडशपर्यन्तं गुणान् विद्याज्य शिक्षयेत् ॥ *Ibid VIII. 45.*

The father should fondle and give indulgence to his sons upto their fourth year. Then up to their sixteenth year he should teach them science and arts.

विशालबद्धधिकान् पुत्रान् प्रेरयेत् गृहकर्मसु ।

ततस्तांस्तुल्यभावेन मत्वा स्मै हं प्रदशयेत् ॥ Ibid VIII. 46.

Then up to their twentieth year, he should make the 'sons do house-hold works and treat them with affection and equality.

161. Q.—Should a daughter also be educated in the same way?

Ans.—Yes, she also should be taught so as to fit her to be a good wife, and mother.

कन्याप्येवं पालनीया शिक्षणीयातियद्रतः ।

देया वराय विदुषे धनरत्वसमन्विता ॥ Ibid VIII. 47.

The daughter must be educated and brought up with great care just like the son, and she should be married to an educated husband, with riches and ornaments as a dowry.

162. Q.—What are the duties of a house holder to the public?

Ans.—जलाशाश्च वृक्षाश्च विश्रामगृहमध्वनि ।

सेतुः प्रतिष्ठितो येन तेन लोकत्रयं जितम् ॥ Ibid VIII. 63.

The house-holder should dig tanks, plant trees, and erect rest-houses on the roads and make bridges over rivers, by such great works he can conquer the three worlds.

163. Q.—Who are said to have won the three worlds?

Ans.—सन्तुष्टौ पितौ यस्मिन अनुरक्ताः सुहृदणाः ।

गायत्ति यद्यशो लोकस्तेन लोकत्रयं जितम् ॥ Ibid VIII. 64.

He whose parents are satisfied, whose friends are attached to him, whose praise the people sing, he has conquered the three worlds.

सत्यमेव व्रतं यस्य दया दीनेषु सर्वथा ।

कामक्रोधौ वृद्धा यस्य तेन लोकत्रयं जितम् ॥ Ibid VIII. 65.

He whose vow is truth, who is always compassionate to the poor, whose passion and anger are under his control, he has conquered the three worlds.

विरक्तः परदरेषु निष्पृहः परवस्तुषु ।

तम्भमात्सर्व्यहीनो यस्तेन लोकत्रयं जितम् ॥ *Ibid VIII.* 66.

He who feels no attraction for another's wife, nor does he envy another's riches, he who is devoid of pride and haughtiness, by him are conquered the three worlds.

न विभेति रणाद्यो वै संग्रामेऽप्यपराह्नमुखः ।

धर्म्युद्धे मृतो वापि तेन लोकत्रयं जितम् ॥ *Ibid VIII.* 67.

He who is not afraid to die in the battle, nor turns his back to his enemies, whose glory is to die in a just war, by him the three worlds are conquered.

असंशयात्मा सुश्रद्धः शाश्भवाचारतत्परः ।

मच्छासने दितो यश तेन लोकत्रयं जितम् ॥ *Ibid VIII.* 68.

He who is free from unnecessary doubts, he who has faith and devoted to the duties of this religion, he who follows my commands, by him are conquered the three worlds.

ज्ञानिना लोकयात्रायै सर्वत्र समदृष्टिना ।

क्रियन्ते येन कर्माणि तेन लोकत्रयं जितम् ॥ *Ibid VIII.* 69.

That wise one who performs all duties merely for the sake of carrying on the worldly activities, he who has equal regards for all, by him are conquered the three worlds.

164. Q.—*How many sorts of purifications are there?*

Ans.—Two, mental and physical.

शौचन्तु द्विविधं देवि बाह्याभ्यन्तरभेदतः ।

ब्रह्मण्यात्मार्पणं यत्तत् शौचमात्तरिकं स्मृतम् ॥ *Ibid VIII.* 70.

The purifications are of two kinds, external and mental; offering one's self to the will of the Supreme is mental purification.

अद्विधर्वा भस्मना वापि मलानामपकर्षणम् ।

देहशुद्धिर्भवेद्येन बहिःशौचं तदुच्यते ॥ *Ibid VIII.* 71.

To purify the dusts and dirts of the body by water or ashes is external purification.

165. Q.—*How many times should a householder pray every day?*

Ans.—He should pray thrice, at the times of three sandhyâs: and perform pujâ of his tutelary deity.

166. Q.—*What are the sacred days?*

A.—मासवत्सरपक्षाणाम् आरम्भदिनमस्मिंश्चेत् ।

चतुर्दश्यमी शुक्ला तथैवैकारशी कुहूः ॥

निजजन्मदिनञ्चैव पित्रोर्मरणवासरः ।

वैधोन्तसवदिनञ्चैव पुण्यकालः प्रकीर्तिंतः ॥ *Ibid VIII. 96-97.*

The first day of the month, of the year, of the lunar fortnight, the fourteenth day of the moon, the eighth day and the eleventh day of the new moon, one's own birth day and the anniversary day of the deaths of father and mother, and the days of joyous festivals, are sacred days.

167. Q.—*What are the sacred tirthas?*

गङ्गानदी महानद्यो गुरोः सदनमेव च ।

प्रसिद्धं देवताक्षेत्रं पुण्यतीर्थं प्रकीर्तिंतः ॥ *Ibid VIII. 98.*

The river Ganges, all great rivers, the house of the teacher, the famous shrines, are said to be the sacred Tirthas or places of pilgrimage.

168. Q.—*But what duties are higher than going to Tirthas?*

Ans.—त्यन्तास्वाध्ययनं पित्रो गुश्मुषां दारक्षणम् ।

नरकाय भवेन्नीर्थं तीर्थाय ब्रजतां नृणाम् ॥ *Ibid VIII. 99.*

A person should not go to Tirthas by renouncing the study of scriptures or the nursing of his old parents or protecting his wife, for he who does so incurs sin instead of merit.

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिप्रहः ।

सर्वभूत-इया तीर्थं सर्वत्रार्ज्जवमेवच ॥

दानं तीर्थं इमस्तीर्थं सन्नोषस्तीर्थमुच्यते ।

ब्रह्मचर्यं परं तीर्थं तीर्थञ्च प्रियवादिता ॥

ज्ञानं तीर्थं भृतिस्तीर्थं पुण्यं तीर्थमुवाहतं ।

तीर्थानामपितन्तीर्थं विशुद्धिर्मानसं परं ॥

Truth is pilgrimage, forgiveness is pilgrimage, the restraint of senses is pilgrimage, kindness towards all living beings, straightforwardness of dealing, alms-giving, controlling the mind, contentment, chastity are the best of all pilgrimages: so also speaking kindly; knowledge, fortitude, doing virtuous deeds are all true pilgrimages—but the pilgrimage of all pilgrimages is the purity of heart.

169. Q.—*At what age should a girl be married?*

Ans. After reaching years of discretion.

अज्ञातपतिमर्यादाम् अज्ञातपतिसेवनाम् ।

नोद्वाहेयत् पिता बालाम् अज्ञातधर्मशासनाम् ॥ *Ibid VIII. 107.*

A girl who does not know to serve her husband, who does not know the honor due to him, such a child should not be married by the father nor until she knows the duties and precepts of religion.

170. Q.—*What meat is forbidden?*

Ans. नरमांस न भूज्जीयात् नराकृतिपशुस्तथा ।

बहूपकारान् गाथ मांसादान् रसवर्जितान् ॥ *Ibid VIII. 108.*

One should not eat the flesh of man nor of animal having human structure, nor of cows, nor of carnivorous animals.

171. Q.—*Are any vegetables forbidden?*

Ans. No. फलानि ग्राम्यवन्यानि मूलानि विविधानि च ।

भूमिजातानि सर्वाणि भोजयानि स्वेच्छया शिवे ॥ *Ibid VIII. 109.*

All vegetables wild as well as cultivated, all roots and every kind of vegetables that grows from the earth, may be eaten according to one's wish.

172. Q.—*What are the duties of a Brâhmaṇa?*

Ans. अध्यापनं याजनञ्च विप्राणां व्रतमुत्तमम् ।

अशक्तो क्षत्रियविशां वृत्तिनिर्वाहमाचरेत् ॥ *Ibid VIII. 110.*

Teaching and sacrificing for others, are the highest duties of the Brâhmaṇa, but if he is incapable of doing that, he may earn his livelihood by doing the duties of a Kshatriya or a Vaishya.

अद्वेष्टा निर्ममः शान्तः सत्यवादी जितेन्द्रियः ।

निर्ममत्सरो निष्कपटः स्ववृत्तो ब्राह्मणो भवेत् ॥ *Ibid* VIII. 114.

He should be free from envy and avarice, he should be calm, truthful, and leader of his senses, free from haughtiness and guile.

अध्यापयेत् पुत्रबुद्धगा शिष्यान् सन्मार्गवर्त्तिनः ।

सर्वलोकहितैषीं स्यात् पक्षपातविनिर्मुखः ॥ *Ibid* VIII. 115.

He should teach his pupils considering them as sons, he should be the well-wisher of all humanity and free from all partialities and prejudices.

मिथ्यालापमसूयाऽच्च व्यसनाप्रियभाषणम् ।

नीचैः प्रसक्ति इम्भञ्च सर्वथा ब्राह्मनस्तजेत् ॥ *Ibid* VIII. 116.

Useless talk, envy, gambling, harsh words, keeping the company of low persons and pride, should always be renounced by a Brahmin.

173. Q.—*What are the duties of a Kshatriya?*

Ans.—शौर्यं तेजो धृतिद्राक्षयं युद्धे चाव्यपलायनम् ।

दानमीश्वर भावश्च क्षात्रं कर्म स्वभावजम् ॥ *Gîtâ.*

Bravery, energy, fortitude, dexterity and flying not in battle, gift and lordliness are the nature-born duty of the Kshatetriya.

युयुत्सा गर्हिता सन्धौ सम्मानैः सम्भिरुच्चमा ।

मृत्युर्जयो वा युद्धेषु राजन्यानां वरानने ॥ *Ibid* VIII. 117.

The desire for war is heinous where an honorable peace can be made by a king; the duty of the warriors is either to win the battle or die in it: O Devi!

अलोभी स्यात् प्रजाविन्ने गृहीयान् सम्मितं करम् ।

रक्षन्नद्वीकृतं धर्मं पुत्रवत् पालयेत् प्रजाः ॥ *Ibid* VIII. 118.

The king should not be avaricious of the wealth of his subjects, he should take moderate taxes, his duty being to protect, he should like a father nourish his subjects.

174. Q.—*Is a person Brahmin by deeds or by birth?*

Ans.—A man is a Brahmin by deeds and not by birth.

संत्यं दानं क्षमा शीलमनृशंस्य तपो धृणा ।  
 वृद्ध्यन्ते यत्र नागेन्द्र सब्राह्मण इति स्मृतः ॥  
 शूद्रेन्द्रु यद्वेलक्ष्य , द्विजे तच्च न विवरते ।  
 नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥  
 यत्रैतत् लक्षते सर्प वृत्तं स ब्राह्मणः स्मृतः ।  
 यत्रैतत् भवेत् सर्प तं शूद्रमिति निर्दिशेत् ॥

Mahâbhârata, Vanaparva.

Truth, alms giving, forgiveness, good conduct, want of cruelty, austerities, and mercy, wherever these are to be found, he is a Brahmin, O king of the Nagas, for this is the law.

If these attributes are seen in a (born) Shûdra and are not found in a (born) Brahmin, then that Shûdra is not a Shûdra, nor is that Brahmin a Brahmin.

Oh Serpent ! wherever these qualities are to be found, the law declares him to be a Brahmin, and wherever these qualities are not found, he, O Serpent, should be regarded as Shûdra.

175. Q.—Can a Shûdra become a Brâhmaṇa.

Ans. Yes,

एभिस्तु कर्मभिर्द्विवि शुभैराचरितैस्तथा ।  
 शूद्रोब्राह्मणतां याति वैश्य क्षत्रियतांवजेत् ॥

By rightly performing these duties, O goddess, a Shûdra becomes a Brahmin and a Vaishya becomes a Kshatriya.

एतैः कर्मफलैर्द्विवि न्यूनजातिकुलोद्भवः ।  
 शूद्रोप्यागमसम्पत्ता द्विजाभवति संस्कृतः ॥

By the good merits of these works a Shûdra, though born in a low caste family, becomes a twice born sanctified person when he has studied the laws and the Vedas.

ब्राह्मणोवाच्यसद्वृत्तः सर्वसङ्करभोजनः ।  
 ब्राह्मणं समनुत्सृज्य शूद्रोभवति तादृशः ॥

And a Brahmin who follows evil conduct and eats with low people, loses his Brahmanity and becomes a Shûdra.

कर्मभिः शुचिभिर्देवि शुद्धात्मा विजितन्द्रियः ।  
शूद्रोऽपिद्विजवत् सेव्यइतिब्रह्मानुशासनं ॥

By pure actions, O goddess, by purity of mind and the conquest of senses, a Shûdra even becomes as honorable as a twice born, for this is the command of Brahmâ.

स्वभावं कर्म च शुभं यत्र शूद्रोऽपितिष्ठति ।  
विशिष्टः सद्विजातेवै विज्ञेय इति मे मतिः ॥

Wherever in a born Shûdra are found natural tendencies towards virtuous deeds, he should be known to belong to the twice born caste, this is my opinion.

न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।  
कारणानि द्विजत्वस्य वृत्तमेव तु कारणं ॥

Neither birth, nor sacraments nor the study of the Vedas nor ancestry is the cause of Brâhmanahood, livelihood is the only cause of Brâhmanahood.

सर्वोदयं ब्रह्माणोलोके वृत्तेन च विशीयते ।  
वृत्ते स्थितेस्तु शूद्रोऽपि ब्राह्मणत्वं नियच्छति ॥

All persons are known to be Brahmins who follow the duties of a Brahmin. A Shûdra even who follows the good conduct ordained for a Brahmin, becomes a Brahmin.

ब्रह्मात्वमावः कल्याणिसमः सर्वत्र मेमतिः ।  
निर्युणं निर्मलं ब्रह्म यत्र तिष्ठति स द्विजः ॥

Oh auspicious one ! the Brahma quality is the same every where, wherever that Brâhma, who is free from all attributes and pure, dwells he is a Brahmin.

एतत्तेगुह्यमाख्यातं यथा शूद्रो भवेद्विजः ।  
ब्राह्मणो वा च्युतोधर्मात् यथा शूद्रत्वमाप्नुते ॥

Thus have I told thee how a Brâhmana may become a Shûdra,

by not performing the duties of his order, and how a Shûdra may become a Brahmin by doing higher duties.

Mahâbhârata, Vanaparva.

176. Q.—*Did caste depend on birth ?*

Ans. Not so in ancient India.

न विशेषोस्ति वर्णानां सर्वे ब्राह्मिणः जगत् ।  
ब्रह्मणा पूर्वसृष्टिं कर्मणा वर्णतांगतं ॥  
शूद्रो ब्राह्मणतांस्ति ब्राह्मणश्चेत्पूद्रतां ।  
क्षत्रियाज्ञातमेवन्तु विद्यात्वैवश्यात्तथैवच ॥

MANU

There is no distinction of castes, the whole universe is the progeny of Brahma, for all men were created equal in the beginning; by actions (karmas), they acquired various castes. A Shûdra may become a Brâhmana, and a born Brâhmana may be degraded to the rank of a Shûdra, so also one born a Kshatriya or a Vaishya.

177. Q.—*What is a Brâhmana ? Is the Soul Brâhmana ?*

A.—The soul (Jiva) is not Brâhmana, for the one soul animates in successive lives various bodies, past and future, and one soul, through its Karma, obtains various bodies.

अतीतानागतानेकेहानां जीवस्यैकरूपत्वात् एकस्त्यापि कर्मवशादेहसंभवात्,  
सर्वशरीराणां जीवस्यैकरूपत्वाच्च ॥ (Vajra Sûchi Upanishad.)

178. Q.—*Is the body 'Brâhmana' ?*

A.—न, आचाण्डालादि पर्यन्तानां मनुष्याणां पात्र्यभौतिकत्वेन देहस्यैकरूप-  
त्वात्, जरामरण धर्माधर्माद्विसाम्यदर्शनात्, ब्राह्मणः श्वेतवर्णः, क्षत्रियो रक्तवर्णो, वैद्यः  
पीतवर्णः, शूद्रः कृष्णवर्ण इति नियमाभावात् ॥ पित्रादि शरीरद्वये पुत्रादीनां ब्रह्म-  
हत्यादि दोषसंभवाच्च ॥ (*Ibid.*)

No, for the body of all men down to the lowest chandâla is made up of the self-same five elements, and because all human bodies are equally liable to death and decay; nor is there any such distinction that a Brâhmana is of white colour, a Kshatriya of a red color, a Vaisya of a yellow color, or a Sûdra of a black color.

Moreover body is not Brâhmaṇa, because it is burnt at death by the sons, who do not thereby incur the guilt of killing a Brâhmaṇa.

179. Q.—*Does then jâti or birth from or in a particular family make a man Brâhmaṇa ?*

A.—न, तत्र जात्यन्तरजन्मवेक्षणातिसंभवा मर्हयो बहवः सन्ति ॥ कृष्ण  
भृग्नोमृग्यः, कौशिकः कुशात्, जाम्बुको जम्बुकात्, वाल्मीकी वल्मीकात्, व्यासः  
केवर्त्तकन्यकायाम्, शशपृष्ठात् गौतमः, वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति  
शुतत्वात् । एतेषां जात्या विनाप्यये ज्ञान प्रतिपादिता कृष्णयो बहवः सन्ति ॥ (*Ibid.*)

No, for there have been many great Rishis born from animals belonging to various species, as well as from men belonging to various castes. Rishyasringa was the son of a deer, Kausika was from reed, Jambuka was born of a jackal, Valmika from an ant hill, Vyâsa was the son of the daughter of a fisherman, Gautama was from Sasaprshtha, Vasishtha from Urvasi, and Agastya was born in a jar.

180. Q.—*Does then the possession of spiritual knowledge make a man Brâhmaṇa ?*

A.—No, for Kshatriyas and others also have possessed the transcendental knowledge.

न, क्षत्रियाद्योऽपि परमार्थदर्शिनोऽभिज्ञात्वहवः सन्ति ॥ (*Ibid.*)

181. Q.—*Is it then karma that makes a man a Brâhmaṇa ?*

A.—No, for all men act as impelled by their Karmas, and Karmas are three-fold prârabdha, sanchita, and agâmî with regard to all living beings.

न, सर्वेषां प्राणिनां प्रारब्धसंचितागामि कर्मसाध्यदर्शनात् कर्माभिप्रेरिताः  
सन्तोऽनाः क्रिया कुर्वन्ति ॥ (*Ibid.*)

182. Q.—*Is then a person who performs acts of religious merit (dharmika) a Brâhmaṇa ?*

A.—No. For many Kshatriyas and others are also charitably disposed and give golds &c.

183. Q.—Who is then a Brâhmaṇa ?

A.—यः कश्चिदात्मानमहितीयं जातिगुणक्रियाहीनं षड्भूमिपद्भवित्यादि सर्वे  
शोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं स्त्रयं निर्विकल्पमशेषकल्पाधारं, अशेष भूतान्त-  
र्थामित्वेन वर्तमानम्, अन्तर्बहिश्च आकाशवद् अनुस्थूतम्, अखण्डानन्द स्वभावम्,  
अप्रमयम्, अनुभवैकवेद्यम्, अपरोक्षतया भासमानम्, करतलमलकवत् साक्षाद्  
अपरोक्षांकृत्य कृतार्थतया कामरागादि शोषरहितः शमशमादि सम्पत्रो भाव-मात्सर्थ-  
तृष्णा-आशा-मोहादि रहितो, इम्भाऽहंकारादिभिरसंस्पृष्टचेतावर्तते ॥ एवमुक्तलक्षणो यः  
स एव ब्राह्मणः इति भूति स्मृतपुराणतिहासानामभिप्रायः ॥ अन्यथा हि ब्राह्मणत्वं  
सिद्धिर्नास्येत् ॥

(Vajrasuchi Upanishad.)

He who has realised that the Âtmâ is one without a second, that He is devoid of all differentiæ of genus, attribute or activity, that He is free from the six-fold human infirmities (grief, delusion, decay, death, hunger and thirst), that He is free from the six fold stages of existences (origination, existence, modification, increase, decrease, destruction), that He is true, knowledge, bliss, and infinity; that Himself unmodified, He is the substrate of all modifications, that He is the Inner Ruler of all created things, that He is all-pervasive, in and out, like space or ether; that He is indivisible, all-joy, Immeasurable, Unproveable, known by intuition alone, He is the most direct cognition, like a plumb in one's hand,—a person who has realised God-vision in this way, who is free from lusts and attachments &c, who is endowed with śâma and dama &c, (subjection of the senses and of mind), who is free from envy, desire, expectations, delusion &c, whose mind is untouched by pride, hypocrisy &c, such a person alone is a Brâhmaṇa, according to the real meaning of all Revelations, Traditions, Purâṇas and Itihâsas. There can be no Brahminity in anything else.

Such was the high ideal of a Brâhmaṇa. Now a days, however, a Brâhmaṇa is one who is born of Brâhmaṇa parents; for now a days caste is determined by birth only.

184. Q.—*What are the duties of a Vaishya ?*

Ans.—वैश्यानां कृषिवाणिज्यं वृत्तं विद्धि सनातनम् ।  
येनोपायेन लोकानां देहयात्रा प्रसिद्ध्यति ॥

The ancient duty of a Vaishya is agriculture and trade, and all those means by which the bodily welfare (food supply) of the community is maintained.

*Mahānirvāna.* VIII. 133.

अतः सर्वात्मना देवि व्राणिज्यकृषिकर्मसु ।  
प्रमादं व्यसनालस्य मिथ्या शास्त्रं विवर्जयेत् ॥

O Devi ! He should leave all carelessness, evil habits, laziness, falsehood and cheating in dealing with others in commerce, and agriculture.

*Ibid* VIII. 134.

185. Q.—*What are the duties of a Sūdra ?*

Ans.—दक्षः शूचिः सत्यभाषी जितनिद्रो जितेन्द्रियः ।  
अप्रमत्तो निरालस्य सेवावृत्तं भवेन्नरः ॥

The man who follows the profession of service should be dexterous, pure, truth-speaker, master of sleep, master of his passions, free from carelessness, and not lazy.

*Ibid* VIII. 143.

प्रभुर्विष्णुसमो मान्यः तज्जाया जननीसमा ।  
मान्यास्तन्बान्धवा भूत्यैः इहामुत्र सुखेप्सुभिः ॥

The master should be respected like God Vishnu, and his wife like mother. The kinsmen of the master should be honored by the servant, if he wants happiness in this and the next life.

*Ibid* VIII. 144.

भर्तृर्मित्राणि मित्राणे जानीयात् तदर्थनरीन् ।  
समीतिः सर्ववश तिष्ठेत् प्रभोराज्ञां प्रतिक्षयन् ॥

The master's friends should be regarded by him as his friends, the master's foes, his foes; he should always be ready to carry out the orders of his master, and have fear.

*Ibid* VIII. 145.

अपमानं गृहच्छिदं गुप्त्यर्थं कथितङ्च यत् ।  
भर्तुर्गर्लानिकरं यच्च गोपयेत्यन्तः ॥

He should conceal carefully the disgrace of his master, the family ruptures, whatever is said to him in privacy, and what ever would bring discredit on his master. *Ibid VIII. 146.*

अलोभः स्यात् स्वामिभेन सरा स्वामिहिते रतः ।  
तत् सन्निधावसद्गारं क्रीडां हास्यं परित्यजेत् ॥

He should have no avarice to possess the riches of his master, he should always be devoted to his master's welfare; he should leave improper speech, play and laughing in his presence.

*Ibid VIII. 147.*

न पापमनसो पश्यत् अपि तदगृहकिङ्करी ।  
विविक्षश्यां हास्यञ्च ताभिः सह विवर्जयेत् ॥

He should not look with evil mind his fellow maid-servants; he should not laugh with them or remain with them in a solitary place.

प्रभो शश्यासनं यानं वसनं भाजनानि च ॥  
उपानद्भूषणं शश्वं नामार्थं विनियोजयेत् ॥

He should never use for his own purpose the master's bed, or seat, or carriage, or dress, or household-furnitures, nor his shoes or ornaments, or weapons. *Ibid VIII. 149.*

क्षमा कृतापराधश्चेत् प्रार्थयेद्ग्रतः प्रभो ।  
प्रगल्यं प्रौढवाऽञ्च साम्याचारं विवर्जयेत् ॥

He should ask the pardon of his master, if he has committed a fault: he should abandon arrogance, defiant speech, and vile conduct. *Ibid VIII. 151.*

186. Q.—*What are the duties of the commons?*

सामान्यानान्तु वर्णानां विप्रवृत्यन्यवृत्तिषु ।  
अधिकारोऽस्ति देवेशि देह्याचाप्रसिद्धये ॥

O Goddess! the common caste may adopt any means of livelihood other than that of a Brâhmaṇa, in order to maintain themselves. *Ibid VIII. 113.*

## MARRIAGE.

187. Q.—*How many forms of marriage were allowed in ancient times?*

Ans.—Eight Brâhma, Daiva, Årsha, Prâjapatya, Asura, Gân-dharva, Râkshasa, and Paisâcha.

ब्राह्मो विवाह आहूय दीयते शत्त्यलङ्घकृता ।

तज्जः पुनात्युभयतः पुरुषानेकविश्वतिष्ठ ॥

That is called a Brâhma marriage where-in the bridegroom being invited, the bride is given away, bedecked according to the girl's means. The son born of her purifies twenty-one persons on each side.  
*Yajnavalkya I. 58.*

यज्ञस्थकृत्वज्ञे दैवभादायार्षस्तु गोहूयम् ।

चतुर्दश प्रथमजः पुनात्युन्नरजश्च षट् ॥

(Giving away the bride) to the Ritwij sitting at a sacrifice makes a Daiva marriage. Giving the bride after taking two cows makes an Årsha marriage. The son born of the first marriage purifies fourteen generation, that born of the second, six. *Ibid I. 59.*

इत्युन्त्वा चरतां धर्मं सह या दीयतेऽर्थिने ।

सक्रायः पावयेन्तज्जः षट् षट् वंदयान्सहात्मना ॥

Giving the girl to the suppliant bride-groom saying "May she walk in religion with you" is Kâya marriage. The son born of it will purify six and six generations together with himself. *Ibid I. 60.*

आसुरोद्भविणाशनादान्वर्द्धः समयान्मिथः ।

राक्षसोयुद्धहरणात्पैशाचः कन्यकात्तलात् ॥

The Asura is constituted by taking of money, the Gandharva by mutual consent, the Râkshasa by forcible taking in war and Paisâcha by deceiving the girl. *Ibid I. 61.*

188. Q.—*How many forms of marriage are current in this age?*

Ans.—Two. Brâhma and Saiva.

189. Q.—*What is the Saiva form of marriage?*

Ans.—This is the form of marriage solemnised under the Shiva's ordinance. Under this form, a man of one caste can marry a woman of another caste.

शैवो विवाहो द्विविधः कुलचके विधीयते ।  
चकस्य नियमेनैको द्वितीयो जीवनावधि ॥

The Shaiva marriage is of two sorts as performed in the Kula-circle, one celebrated according to the rules of the circle, and the second for the whole life. *Mahānirvāntantra IX. 269.*

चक्रानुषानसमये स्वगणैः शक्तिसाधकैः ।  
परस्परच्छयोद्भावं कुर्याद्वारः समाहितः ॥

The Vīra worshipper may marry by mutual choice another, in the assemblage of Sakti-worshipper, when a circle is formed.

*Ibid IX. 279.*

वयोवर्णविचारोऽत्र शैवोद्भावे न विद्यते ।  
असपिण्डां भर्तृहीनाम् उद्भवेच्छम्भुशासनात् ॥

In the Saiva marriage there is no distinction of castes, nor restriction of age (such as that the girl should be married before puberty); the only condition is that she should not be a Sapinda relation, (agnate), and should not have a husband living.

*Ibid IX. 279.*

190. Q.—*Can a widow be married?*

Ans.—Yes.

नष्टे मृते प्रत्रजिते झीवे च पतिते पतौ ।  
पञ्चस्वापतस्तु नारीणां पतिरन्यो विधीयते ॥

A second husband is allowed by law for those women who have fallen in any one of these five misfortunes:—1. whose husband is missing, 2 or is dead, 3 or becomes a religious anchorite, 4 or is impotent; 5 or has fallen from caste. (*Parāsara and Nārada*).

षण्डेनोद्वाहितं कन्यां कालातीतेऽपि पार्थिवः ।  
जानन्तु द्वाहये इभ्यो विधिरेष शिवेऽवितः ॥

This is the law given by Siva; the king should decree the remarriage of that girl who has been married to an impotent person, even after a lapse of time, as soon as the defect is known.

*Mahânirvântantra XI. 66.*

परिणीता न रमिता कन्यका विधवा भवेत् ।  
साप्तुद्वास्या पुनः पित्रा शैवधर्मेष्वयं विधिः ॥

If a girl has passed through the ceremony of marriage, but has not lived with her husband, she also should be remarried by her father, if she loses her husband, for this is the law of the Sâivas. *Ibid XI. 67.*

191. Q.—*Was Saiva form ever prevalent in India?*

A.—Sugriva married the widow of his brother Bali; Vibhishana of his brother Râvana and even in this Kali age Arjuna married the widowed daughter of king Airâvata.

192. Q.—*Did true Hinduism allow burning of the widows?*

A.—No. It prohibited it in strong language. It considers the body of every woman as the image of the Goddess Durgâ, and to wilfully destroy the body was considered as sinful as polluting the image of a sacred deity.

भर्ता सह कुलेशानि न इहेत् कुलकामिनीम्,  
तत्र स्वरूपा रमणी जगत्याच्छत्रविग्रहा ।  
मोहाद् भर्तुश्चितारोहात् भवेत् नरकगामिनी ॥

The wife should not be burnt with the husband. All women are thy image, O Goddess! thou dwellest in this world in the form of women! that woman therefore, who through (ignorance or) delusion (or excessive love for her husband) burns herself on the funeral pile of her dead lord goes to hell. *Ibid X. 79-80.*

193. Q.—*What is the Hindu ideal of marriage?*

Ans.—It is considered a sacrament rather than a secular contract. And as the wife is considered to belong to the family of

her husband's father, the transplanting from one family and engrafting her into another takes place at a comparatively tender age. The husband however is not allowed to approach her till several years after.

194. Q.—What is the technical name given to this ceremony ?

Ans.—It is called Gaumâ in these Provinces—dvirâgamanam or second marriage, or garbhâdhâna or conception ceremony.

195. Q.—At what age should this second marriage take place ?

Ans.—At the age when the husband is 25 years old and the wife is 16 years old.

अथ खलु पुमान् एकविशतिवर्षः कन्यां अतुल्यगोत्राम् अनुन्याभिजनाम् असं-  
चारि-रोग-कुल-प्रसूताम् द्वादशवर्षे देशीयाम् उद्घेत् ॥ तस्यां पोडशवर्षायां पंच विं-  
शतिवर्षः पुरुषः पुत्रार्थं प्रयत्नते ॥

A man of twenty one years of age should marry a girl of twelve years of age or there about : she must belong to a different gotra, and different Sapindaship, and must not belong to a family having any hereditary disease. The husband having reached his 25th. year should approach her when she is 16 years of age, in order to beget a son. (Ashtâṅga Sangraha, Sarirasthana).

196. Q.—What are the good consequences of following this rule ?

तत्र हि तौ प्राप्तवीर्यौ वीर्यान्वितम् अपत्यं जनयतः ॥

Both being then mature produce a strong progeny. (Ibid).

197. Q.—What are the evil consequences of violating this rule ?

ऊनं पंच विशतिवर्षेण ऊनपोडशवर्षायां आहितो गर्भः कुक्षिस्थ एव विनाशम्  
आप्नुयान्, अल्पायु बलारोग्य विभवो वा स्याद्, विकलेन्द्रियोत्ता ॥

"The conception produced by a man under twenty five, on a wife under sixteen is liable to abortion, or the progeny of such union would be short-lived, weak and constantly ailing, or defective in some organs of sense." ( Ibid )

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